# The Philanthropist.

VOLUME V. NO. 12. CINCINNATI, TUESDAY, JUNE 23, 1840. WHOLE NO. 215.

THE PHILANTHROPIST,
PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO STATE ANTI-SLAVERY SOCIETY.
*Main st., between 4th & 5th, East side.*
CINCINNATI, OHIO.

SAMUEL A. ALLEY, Printer.

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## MR. BIRNEY'S LETTER.

New York, May 11th, 1840.

*Gentlemen*,—Your note of April 2d, informing me, that the National Convention of the friends of immediate emancipation, then in session in the city of Albany, with a view to concentrate their votes at the coming Presidential election, had selected me as their candidate for the office of President of the United States, and Thomas Earle, Esq., of Pennsylvania, as their candidate for the office of Vice President of the same, was duly received.

I have delayed answering your note thus long, because the case did not call for an earlier answer,—and that I might have as long a time as possible, to give to the question of accepting or declining, the consideration it merits. But my answer ought not to be longer delayed, as I am on the point of sailing for England, to be absent from the United States for several months.

I will set it down as a fact—fully believing it to be so—that no abolitionist who is intelligent of public affairs, and who understands the relation in which we stand to the rest of the community, supposes, that my being nominated gives me any other interest in the anti-slavery cause than what I felt before the nomination was made, or than what he feels now. I shall therefore speak my mind without reserve.

The Anti-Slavery Convention held at Albany in August, 1839, was an imposing one, not only for numbers, but for the talents, and respectability, and influence it embodied. On mature deliberation it resolved to support no one for the Presidency, or for the Vice Presidency, who was not in favor of *immediate emancipation.* The unanimity—the intelligence—with which this resolution to act fully up to our principles was adopted, made a strong impression on the leading minds of the two parties who had long been, and still are struggling against each other for the spoils of office and the *powers* of the government. Especially did it make this impression on the leaders of the Whig party—because it was with this party that a large majority of the abolitionists had heretofore acted. From the commencement of the existing Presidential canvass up to the time of the Convention, Mr. Clay had been the favorite candidate of the Whig party. The Albany resolution was received with decided favor by the great body of the abolitionists—and they seemed fully to have persuaded themselves, that they would not so far despise their own principles and professions as to vote for an actual slaveholder, as Mr. Clay was. Their apparent *decision* made them believed by the party to which that gentleman belonged—and his claims to a formal nomination, which were, at once and deeply, affected by the passage of the resolution, were at length utterly extinguished by the steadfastness with which it was seemingly sustained.

But the Whig party were not content to lose the South, and run the risk of making new and sufficient acquisitions at the North—by running as their candidate one who was known to be decidedly favorable to an unflinching support of the great principles of the Constitution—to be opposed to the system of oppression prevailing at the South, and to the multiplying and alarming encroachments upon popular and constitutional liberty already made by the Slave Power.—Neither were they content to lose the support of the abolitionists. To present such a candidate, then, as would, according to the custom, fully satisfy the slaveholders was the first object; the next was, that he should be relieved from the incidental circumstances which, in the case of Mr. Clay, had frightened away the abolitionists. This attempt, to make the abolitionists subservient to the accommodation of the slaveholders and to the security of the slave system, would, at first view, seem impracticable and absurd; yet there is good reason to apprehend, that it is about to prove, in a great degree, successful.

Either from accident or design, but little was said, previous to the Harrisburgh Convention, concerning General Harrison's opinions and feelings in reference to the slavery question itself, as well as to the collateral questions to which it had given rise. Whilst the slaveholders were to be put at ease by his Vincennes speech of 1835—by his letters to individuals—and by his private assurances, that his opinions had undergone no change since 35—abolitionists were to be reconciled by being told, that his Vincennes speech was delivered at an early period of the abolition movement, and before he had well examined it; that in the interim his views had probably greatly changed; that in his youth he was an abolitionist, and had so faithfully kept his abolition faith, that he had never held a slave; and that now he was a resident of a free state.

The abolitionists, in their exultation at their defeat of Mr. Clay, and under the dominion of the warm feelings which, naturally enough, sprung up for their old political associates in consideration of the sacrifice made by the latter to their peculiar views, were easily won over. So overcome with joy and gratitude were they for the rejection of Mr. Clay, that they were seen rushing to the support of General Harrison—unwilling to all appearance to stop, even a moment, to enquire what they had gained in the substitution of General H. for Mr. C. to the cause which they have professed to consider *the great* [illegible] of the country, or to read the proofs which were almost daily multiplying, showing that General Harrison's submission to the Slave Power, if not so open and manly as that of Mr. Clay or Mr. Van Buren, was equally humble.

So far as the Presidential question is concerned, this is a lamentable presentation made before the world;—of a Republic, professing in the most solemn manner, before the nations, that all men are created equal—that they are equally entitled to liberty and the pursuit of happiness—[illegible] two candidates for her highest offices—citizens of the free states—pledging their honor not themselves to disturb, and the official power with which they seek to be clothed, not to permit the National Legislature to disturb a system which wrests from ONE-SIXTH of our native countrymen their personal liberty—robs them of the rewards of their labor,—scoffs at *their* right to the pursuit of happiness, and sells them as beasts in the market. Mr. Van Buren declares that liberty for all the inhabitants of this country is so *inexpedient* as to be equal to a constitutional inhibition to grant it—and pledges himself to interpose the Presidential VETO, should Congress do even what it constitutionally can, to grant it. General Harrison declares it *unconstitutional*, for Congress to grant and secure their liberty to the enslaved in the District of Columbia,—a territory over which the Constitution has conferred on Congress the powers of "exclusive legislation."

He, then, equally with Mr. Van Buren, is pledged, and would be bound, to interpose the Presidential veto.—[illegible] each of these gentlemen is associated, as a candidate [illegible] the second office in the government, a *de facto* [illegible] at the principles of the Declaration of Independence—an actual insulter of the doctrine of Human [illegible]—a practical violater of all the claims of natural [illegible], holding in the bonds of the vilest slavery that [illegible] man and defies Heaven, scores of his unoffending [illegible] creatures, and consigning their helpless children [illegible] posterity forever to the same miserable and hopeless [illegible].

These are the candidates between whom abolitionists [illegible] called to discriminate,—abolitionists, who, for a period [illegible] in length to the war which our fathers waged for independence, have been faithful through evil report and through good report, through perils, and persecutions, and in maintaining, in the face of the enemies of EQUAL LIBERTY at home, and in view of its friends every where throughout the world, that "Slavery is contrary to the principles of natural justice, of our republican form of government, and of the Christian religion, and is destructive to the prosperity of the country, whilst it is endangering the peace, union and liberties of the States."

To say of those who believe *ex animo* what is here said of slavery in its essence and effects, and who have any regard for the interests of humanity or of the country, that they would vote for any of the aforesaid candidates would be absurd—unless there were some real or supposed good connected with them to be set off against their opinions and practices in relation to slavery. I do not doubt, that most of the abolitionists who purpose voting as I have supposed, are influenced by reasons of this kind which appear to them not only justifiable but imperative.

To what extent the democratic abolitionists intend supporting Mr. Van Buren, I have not the means of knowing. The fact, that but little is said about it, is some proof that his abolition supporters will be few. How far the *rush* of the Whig abolitionists to the Harrison standard may influence them to rejoin their former political associates, it is not for me to say.

That a large proportion of the Whig abolitionists have decided to support Gen. Harrison, may be considered certain. They will do so, not because his "bowing the knee to the dark spirit of slavery" is altogether unobjectionable to them. Not at all: they sincerely dislike this presentation of Gen. H.,—but they think, there are other interests of the country of primer importance than the immediate abolition of slavery—interests that have already been injuriously affected under the administration of Mr. Van Buren, which they have persuaded themselves will be wholly destroyed if his administration be continued through another term, but revived and cherished if Gen. H. should be elected.

The "other interests" here meant are such as relate to the pecuniary, commercial, agricultural and manufacturing condition of the country. It is not denied, that these are important interests, well meriting the protection of the government. But they are not the *highest* concerns of a government. The security of life—of liberty—of civil and religious privileges—of the rights of conscience—of the right to use our own faculties for the promotion of our own happiness—of free locomotion,—all these, together with the defence of the barriers and outposts thrown around them by the laws, constitute the highest concerns of a government. These, for the last six years, we have seen invaded one after another—the administration aiding in the onset—till the *feeling of security* for any of them has well nigh expired. A censorship of the mail is usurped by the deputy postmasters throughout more than half the country, and approved by the administration under which it takes place. The pillage of the Post-Office is perpetrated in one of our principal cities, and its contents made a bonfire of in the public square;—no one is brought in question for the outrage. Free speech and debate on the most important subject that now agitates the country, is rendered impossible in our national legislature; the *right* of the people to petition Congress for a redress of grievances is formally abolished by their own servants! And shall we sit down and dispute about the currency, about a sub-treasury or no sub treasury, a bank or no bank, while such outrages on constitutional & essential rights are enacting before our eyes? Shall we imitate the two wiseacres who disputed about the hire of the house till they were driven out of doors by the flames which were consuming it!

The truth is, the government of the country is in the hands of the Slave Power. This has been the case ever since the triumph of that power on the "Missouri question." Since that fatal event, its dominion has been asserted with greater boldness, and it has been yielded to by the free States with the requisite submission. The North, in relation to the South, is as a conquered province—conquered by a power whose intrinsic strength in every respect is comparatively contemptible, but whose weakness has been made strength by *union.* With united counsels and concentrated vigor it has acted, and continues to act on the confiding and divided North. It has claimed every thing—the North has yielded every thing. Yet does the Slave Power fear the superior energies of the North; for well does it know, that if the North by any sudden and imperious act of domination should be aroused to *rebel*, the reign of the conquerors must be short. But they practice, and successfully, too, the political tactics of the tyrant Lysander; where the lion's skin is too short, they eke it out with the fox's tail. Does the North become restive, and show signs of insisting on occasionally supplying the country with the first officer of the government? The slave power does not flatly refuse to grant what is thus half demanded. She only imposes the condition, that the candidate or candidates be such as she can approve—such as have given indubitable proof of their attachment to Southern institutions—such as are shameless enough, with the Declaration of Independence before their eyes, and a coffle of hand-cuffed slaves in view, to bow down to the dark spirit of slavery and swear eternal fidelity on its altars. Will she contend with the North at the hazard of losing her sway over it, for the empty honor of supplying a President from her own territory, as long as she can *choose her men* at the North? No: she has too much wisdom to engage in a game so foolish and unprofitable.

Is not the hope vain and groundless which would persuade us to look for security, or respect even for the rights of a free people, when their government is controlled by slaveholders, whose daily use and occupation it is to trample on *all rights?* Is Mr. Van Buren to be blamed for aiding in the overthrow of the rights of his fellow-citizens? He is only fulfilling the contract by which he secured his election; he is only redeeming according to equitable construction his pledge to the Slave Power, a pledge openly given and known, beforehand, to all the people. If Mr. Van Buren is to blame in this matter, it surely ought not to be, for that part of his conduct which consisted in a strict performance of his covenant with the South—a covenant of which the whole nation was duly advertised previous to his election. Mr. V. B.'s administration—whatever has been its disregard of the Constitution, not only in its spirit but its letter,—has been, in the largest and most comprehensive sense coincident with his covenant-engagements with the slaveholder.

It is not denied that Mr. Van Buren, in keeping faith with the Slave Power, has disregarded and trampled under foot the inherent and constitutional rights of the people. Nor is it intended by any thing that has been said to plead for his re-election. Far from it. His administration has been decidedly the most pernicious with which the republic has been cursed. But the fact that it has been so, only proves the greater ascendancy of the Slave Power in the control of the government. A power whose chief interest (the slave system) is in direct antagonism to the free institutions every where—whose Agriculture is desolation—whose Commerce is mainly confined to a crazy wagon and half fed team of oxen or mules as the means of carrying it on—whose manufacturing "Machinery," is limited to the bones and sinews of reluctant slaves—whose currency is individual notes always to be paid, (it may be at some broken bank,) and mortgages on men and women and children who may run away or die, and on land, which without them, is of little value:—such a power is certainly not the most competent to manage the affairs of a government based on the everlasting truth, that all men are created free and entitled to their liberty, and to whose prosperity no bounds could be assigned if the elements of it were but left free and unfettered.

But such is the political and economical phenomenon which our country now presents—which it has presented, ever since the disastrous defeat of the friends of liberty and the constitution on the "Missouri Question." From that time to this, the administration of the government has been growing worse, because it has been administered more decisively by a power, incompetent in many other respects, but wholly so not only from a want of indoctrination in its principles, but from downright practical hostility to them. The honor, the influence, the real prosperity of the nation have declined just in proportion to the growing ascendency of the Slave Power in the government,—they are still doing so;—and Mr. Van Buren has only sacrificed so much, and no more, of the true interests of the country, than was necessary to assure him of the elevation to which his ambition aspired. He is the mercury in the thermometer, influenced solely by the surrounding atmosphere, and showing with automaton accuracy the increasing degree of heat to which it has risen.

But the Whig abolitionists say, Mr. Van Buren ought to be put out of office. They are right—I fully agree with them. And were the people of the North aroused by their politicians generally to a sense of their danger, and to a proper feeling of our national degradation—as they have been by Mr. Adams, who, while at the head of the government, felt the 'whips' of the Slave Power, and now witnesses the application of the "scorpions"—Mr. Van Buren would at once be displaced, and the power to which he owes his elevation would be "caught," and shackled and tethered. But to turn out Mr. Van Buren, is one thing—to supply his place with one who has sworn a stricter fealty to the same power, is quite another. If ambition, like the natural appetite, could be gorged, I would recommend in this case the philosophy of Esop's fox, who entangled and unable to escape altogether, rejected the friendly offer of the swallow to drive away the swarm of flies that were sucking his blood, knowing that another swarm, of empty and equally rapacious stomachs, would at once succeed.

Whatever of hope trained party leaders may succeed in exciting in the credulous and sanguine, of better times, on the substitution of Mr. Van Buren with Gen. Harrison, I see no solid ground for expecting any material change in the condition of the country, so far as that change depends on the administration of the government. An administration directed by the Slave Power has brought us into our present plight, and the remedy proposed, is, another administration equally subservient, to say the least, to the same Power! This may well consist with the objects of the servile leaders of the North—with the aims of expectants of office,—but it is death to the dearest rights of the people. These rights can never be placed out of imminent danger, till the influence of the Slave Power in the administration of affairs is utterly overthrown and the government confided to men, brought up under the influence of the republican institutions and habits of the North, and who are known to have imbibed the spirit of these institutions. Is General Harrison such a man? Has he force of mind, and energy of purpose equal to a reformation which contemplates the political dethronement of the haughtiest and most ambitious power on earth? If any suppose so, I ask them where are the proofs? Are they to be found in the fact that he has placed himself under the care and *surveillance* of a pro-slavery committee in a free State? Or in the fact, that his claims to be a candidate for the Presidency have been submitted to the slave-holders for their examination and approbation, and that the result of the test has been that he is pronounced "*sound to the core!*" Are these the proofs of his qualifications for being such a successor of Mr. Van Buren as the cause of equal rights and the honor and prosperity of the country call for? They prove in my view any thing but his qualifications to redeem our republicanism from contempt,—the country from swift-coming ruin. If he court slave-holders before the election, will he not afterward be as faithful to their interests and as subservient to their purposes as Mr. Van Buren? If he stand in need of a pro-slavery committee in Ohio to carry on his correspondence on their own responsibility, and thus keep him clear of difficulties before his election, surely he will not object to a committee of slave-holders for the same purpose when he shall be transferred to Washington city, the mart and metropolis of slave-holders.

I will not say that modes of action may not be changed, for there are Whig slave-holders and Democratic slave-holders. Nor, that in the undue stimulation of change, the nation may not seem to be benefitted. But the benefit will be only apparent, and transitory and deceptive, so long as, *to please the South*, is the principle of action in the administration.

The conclusion of the whole matter is, that, as a people, we are trying an experiment as unphilosophical in theory as it has been, and ever will be, found impossible in practice, to make a harmonious whole out of parts that are, in principle and essence, discordant. It is in vain to think of a sincere union between the North and the South, if the first remain true to her republican principles and habits, and the latter persist in her slave-holding despotism. They are incapable, from their natures, of being made one. They can no more be welded together into one body of uniform strength and consistancy, than clay and brass. They may, it is true, be pressed together and made to cohere by extraneous appliances; and the line of contact may be daubed over and varnished and concealed; but the first shock will make them fall asunder and disclose the fact, that there never was any real incorporation of the substance. A huge oligarchy, as the South is, made up of a multitude of petty despotisms, acting on the principle that men are not created equal—that a favored *few* are born, ready booted and spurred, to leap into the saddles with which the backs of the many are furnished by nature—such a government, I say, when brought by circumstances into close juxtaposition and incessant intercourse with republics acting on principles diametrically opposite, must soon be brought to modify, and eventually to relinquish its principles and practices,—or, *vice versa*, the republics must undergo a similar change, and assimilate themselves to the practices of the despotisms. One or the other must, in the end, gain the entire ascendency.

It is a melancholy reflection that the North, instead of having acted on the South, has been the subject of action by the South, especially since her defeat on the Missouri question. What can be a more undeniable proof of it, than her consenting to the support of two candidates for the Presidency, both, pledged to the slave-holders to maintain their despotism—and one of them actually a Missouri compromiser! True, she begins to show some signs of alarm, and to make some efforts to redeem herself; but she yet requires a great deal more of agitation to rouse her up to a full perception of the danger into which she has been brought, and to a necessity, *if she would save her own liberty*, either of severing her connections with the South, or of acting incessantly on the South for the abolition of slavery. If she permits the South to act on her, she is undone.

Now, what must be the condition of the republican part of this country, when the administration of the government is entirely in the hands of such a people? of a people whose principles of government are despotic? whose practices are an unceasing warfare on the *higher interests* of humanity! and who believe that their very existence depends on the security with which they can surround themselves and every succeeding generation, whilst they respectively continue, and do what in them lies, to perpetuate this warfare? Is it to be believed, that *secondary* interests can safely be entrusted to such a people—that they will regard them farther than consists with their own peculiar objects!

The same system of legislation never can be successfully applied to two communities, or parts of a nation, differing as widely in principle and practice as the North and the South. Legislation intends to act benefically on the labor of a country. Where that labor is partly free and partly slave, the same legislation cannot be made beneficial to both. The protective Tariff is an instance of this. The proposition for the Tariff came first from the South. The efficiency of slave labor—the only labor to which southern politicians were accustomed—was doubtless one of the data, by which its benefits were estimated. But when the impulse of the Tariff legislation was given—as it necessarily was—to the whole of the labor of the country, what was the consequence? Just this—that the free labor so far outstripped the slave labor, as utterly to dishearten those who had looked to the latter, and make them believe that the system which seemed so replete with benefits, *before it was tried*, was absolutely injurious to them: whereas it was but relatively so. The South then cried out for its repeal or modification. This was accorded to them of course. Such must be the issue of all legislation which gives a new impulse to the mass of labor, in a country where that labor is partly free and partly slave. Ill success in the competition produces discontent, and clamors arise on the part of the monopolists of slave labor for a repeal of the laws—although they may have accomplished all that was expected of them, so far as the free labor of the country was concerned.

I had intended taking up a few other topics, and treating them more at large than I find the time I have left will permit me. I can hardly do more than allude to them.

Mr. Van Buren is greatly blamed for the low and deranged condition of the monetary affairs of the country for the last three years. But this is to place the blame on one of the *consequences* and not on the cause. The blame has not been fixed at the right point; it ought to be placed to his consenting, as a citizen of a republic, to become the instrument of the Slave Power. For what can a free, republican and commercial state look for, but confusion and ruin, when they entrust their affairs to a people without commerce, without manufactures, without arts, without industry, whose whole system of management is one of expense, waste, credit and procrastination? Look at the Florida war for proof. Nearly $40,000,000 has already been expended in this enterprise, the object of which, (*to break up a refuge for runaway slaves,*) is as useless to us as a nation, as the manner in which it has been conducted is disgraceful to our honor. How far the power, which impels the administration, respects commerce, may be seen in the case of Haiti. That Island, the largest of the West India group except one, teeming with the most valuable products, and wanting what we can furnish, has heretofore yielded us a valuable trade, and is still ready to do so, provided our commercial intercourse can be conducted on terms of mutual benefit and dignity. Haiti now contains a rapidly increasing population of about 1,200,000, and is capable of easily sustaining four or five times that number. All the commercial advantages which we might now enjoy, and the increase of which hereafter we might secure by the most ordinary civility, are about to be sacrificed to the Slave Power. The Haitians achieved their Independence as our forefathers did ours—by rebellion. They have, at sacrifices and self-denial almost incredible, maintained it; but they are black, and to treat a nation of blacks as *free*, would lead the slave of the South into some knowledge of his dignity as a man. Therefore it is that this valuable channel of commerce is about to be closed.

I have thus given the reasons which satisfy my mind, that abolitionists ought not to aid in the election of any one to office who is but the pliant minister of the Slave Power. The election of such only gives fresh strength to that Power, and aggravates the national malady.

Yet do I trust, that we who believe we can act most efficiently for our great object, by independent nominations, will ever be found exercising the most forbearing spirit towards those who differ with us. Those abolitionists—I except the leaders who may obtain office—who sustain the election of General Harrison, will probably be undeceived by the first year of his administration, if he should be elected, and will soon be found acknowledging their error. With those of our friends who think they can accomplish most for the cause by "scattering" their votes, we need have no controversy.

Fully convinced that the plan of "independent nominations" is the most effectual for the rescue of the country from the domination of the Slave Power, and for the emancipation of the slaves, I cherfully accede to the nomination made by the Albany Convention, and consent that my name may be used as a means of concentrating the votes of abolitionists at the next presidential election.

I remain, gentlemen, very respectfully,
Your obedient servant,
JAMES G. BIRNEY.

To Messrs. MYRON HOLLEY, JOSHUA LEAVITT, E. WRIGHT, JR. } *Committee.*

## COMMUNICATIONS.

*For the Philanthropist.*

### CAUSE IN ILLINOIS.

*Knoxville, Knox County, Ill.*
*May 25th*, 1840.

MR. EDITOR: SIR—Agreeably to general notice previously given, several of the citizens of this county convened at the church of the First Presbyterian Society, in this place, on the 30th of January, to consider the propriety of forming a county Anti-Slavery Society.

After the appointment of Mr. J. Holyoke as President, and Thomas C. Moore, Secretary, it was unanimously

*Resolved*, That it is expedient to form such a society.

A committee, appointed for the purpose, presented the following, which was adopted as the constitution.

Believing the declarations of Holy writ, that "God hath made of one blood all nations of men," and that towards all as "his offspring" he cherishes the same regard, being no "respecter of persons," and that we are bound by the infinite, and unchanging sanctions of His law, to consider and treat all men as our brethren, rendering them justice, mercy and benevolence alike; and believing moreover, that slavery as it exists in this land, is a most flagrant violation of our moral obligations, exposing us to the reproaches of the world and to the wrath of Him who "will judge the world in righteousness;" and believing also, that emancipation, immediate and entire, is safe and for the interest of all concerned, as well as pleasing to God;—and believing that it is the duty of every christian and of every lover of his fellow man, to consider this subject, candidly, solemnly, and with an interest proportioned to it greatness, and to use every christian and reasonable method to rid our country and the world of so great an evil; and further that the general diffusion of light and truth in relation to this subject, would bring it to a speedy termination: we therefore, whose names are affixed to this paper do associate together for the purpose of promoting, by every method consistent with our duties as christians and citizens, this great and benevolent object, adopting the subjoined articles as the constitution of our Society.

1. This Society shall be known by the name of the Knox County Anti-Slavery Society, and shall be auxiliary to the Illinois State Anti-Slavery Society.

2. Any person may be a member of this Society by subscribing this preamble and constitution, and contributing to its funds.

3. The officers of this Society shall be chosen annually, and shall consist of a President, ten Vice Presidents, and a Secretary, who shall also act as treasurer for the Society, an Executive Committee of five, including the president and secretary. The executive committee shall transact all the business during the intervals of the Society's meetings, prepare for the annual meeting, call special meetings if required, and report annually to the Society.

4. The annual meeting shall be held on the 1st day of August, when the officers shall be chosen, and such exercises as the committee or society may deem for the advancement and interest of thecause.

5. This constitution may be altered and amended by a majority of the attending members at any annixersary, without destroying its main object—that of immediate emancipation.

Most of the persons present having complied with the abovementioned conditions and become members, proceeded to the choice of the following persons for officers.

Rev. Math. Chambers, President.
P. C. Moore, Secretary.
D. P. Westerfield, } Exec. Committee.
D. Ashby,
T. C. Moore,

Vice Presidents, Messrs, Charles Camp, ——— Nealy, Charles Bradford, A. H. Follet, J. Kendall, L. Sherman, Wm. Sanburn, Rev. Ferris, O. Marsh, D. Ashly.

The Convention was addressed at considerable length and with great zeal and ability by Rev. I. J. Miter.

Resolved unanimously, That a copy of the proceedings of the meeting be sent to the office of the Philanthropist for publication.

MATTHEW CHAMBERS, *Prest.*
P. C. MOORE, *Sec'y.*

*For the Philanthropist.*

### YOUNG MEN'S SOCIETY.

At a meeting of the young men of New Garden, Wayne county, Ia., assembled the 3d of 5th month, 1840, for the purpose of forming a young men's Anti-Slavery Society, the house organized by calling Ira Marine to the chair, and appointing Daniel Hill Secretary.

On motion,

*Resolved*, That a committee of three be appointed to bring forward a preamble and constitution to this meeting.

T. C. Woodard, I. T. Way and A. Jessop were appointed said committee.

The committee produced a preamble and constitution which being read and amended were unanimously adopted. The following is the preamble with two of the articles—the other articles nearly as common.

*Whereas*, it is evident that slavery is a heinous crime, a violation of the laws of God and the laws of nature, and in direct opposition, and contradiction to the fundamental principles of our republic, jeoparding the liberties of the people; and whereas, we, as young men, deeply interested in the prosperity of our beloved country, believe it to be our duty as citizens and as christians to seek its immediate and unconditional abolition by the exercise of moral influence, by argument and reason, addressed to the understandings and consciences of our fellow-men. * * * *

ART. 1st. This Society shall be called the New Garden Young Men's A. S. Soc. auxiliary to the Wayne County A. S. S.

ART. 5. Any male person who has attained the age of 12 years and is not more than 30, may become a member of this Society by subscribing his name to this constitution—slaveholders excepted.

22 persons then gave in their names as members of the Society.

The following resolutions were then offered, discussed and unanimously adopted, viz.

*Resolved*, That in our opinion the formation and supporting of anti-slavery societies are the best means that have been devised for the abolition of American Slavery.

*Resolved*, That we view with sincere regret the dissensions of sentiment existing in our section of country on the all-important subject of the best means of promoting universal liberty.

*Resolved*, That we are utterly at a loss for any substantial and justifiable reason why every person whose heart is sincerely enlisted for the enlargement of the poor and suffering slave, should not signify it by signing a pledge to that amount; by which he can completely stop the mouths of gainsayers, and give his influence to the correction of that corrupt public sentiment by which the abominable slave laws are sustained.

*Resolved*, That under existing circumstances in which freedom and slavery have fairly and fully come in contact, and it is plain to the understanding of the weakest capacity, that the one or the other must and will prevail, to the certain annihilation of the other; that they who profess attachment to liberty and sympathy for the suffering slave, and yet, under any pretence, neglect or refuse to give their support to the A. S. cause, are either acting hypocritically or in some way deceiving themselves or being deceived to the great injury of that cause which they profess to love.

On motion,

*Resolved*, That the chair appoint a committee of 3 to produce to the next meeting the names of officers to serve this Society the ensuing year. M. Hough, J. Hubbard and B. Marine were appointed said committee.

The meeting then adjourned to meet on the 24th inst. at 3 o'clock, P. M.

After the adjournment, quite a respectable number of young men assembled.

Ira Marine was again called to the chair.

The committee to nominate officers for the Society report the following names who were duly elected to their several offices, viz.

Ira Marine, President; Thomas C. Woodard, Vice President; Daniel Hill, Corresponding Sec.; and Zeri Hough, Recd. Sec.; Moses Hough, Treasurer. These with five other, viz., B. Marine, Isaac T. Way, C. Bond, William B. Fodrea and Asa Jessop constitute the Executive Committee.

The Constitution being again read and amended, 13 more names were added.

The following resolutions were then offered and adopted.

*Resolved*, That we invite all persons now present, over twelve and under thirty years of age, who hold the principles of immediate emancipation, to give in their names to the Sec. and participate in the deliberations of this meeting.

*Resolved*, That we believe those persons who profess to be as much opposed to slavery as any body and in favor of immediate emancipation, yet remain silent on the subject, and will not lend a hand of help to the friends of the suffering victims of oppression; are stumbling blocks to the cause, and are throwing their weight and influence in the scale which tolerates slavery.

Whereas, we believe it to be a duty incumbent upon us to meet together to take into consideration, and to act upon the cause of the oppressed and wo-worn slave; and whereas, evil surmising and conjecturing relative to the true object and design of our coming together as a body of young men, have gotten into the minds of some of our neighbors, therefore,

*Resolved*, That in order to convince them of the purity of our motives and the real design of our meetings, we observe strict order and moderation.

*Resolved*, That we view the Colonization Society as a deep-laid scheme originating with slaveholders to strengthen and perpetuate slavery by removing the free people of color, in order to enhance the value of slaves and render their human chattels more secure.

*Resolved*, That we endeavor by example and precept to encourage the friends of humanity to act with renewed vigor in this most righteous cause, believing that success will ultimately crown our labors.

*Resolved*, That it is the duty of every person who considers slavery a sin, to devise and pursue with undeviating perseverance the best plan for its abolishment.

The sum of 9 dollars and 50 cents was subscribed and pledged to augment the treasury.

*Resolved*, That the Executive committee be directed to adjust the minutes of this meeting and forward them to the Philanthropist for publication.

The meeting then adjourned *sine die.*

ZERI HOUGH, *Rec. Sec'y.*

### MOB VIOLENCE & MURDER.

DR. BAILEY:—On the night of the 4th of April, at the residence of Mr. Stephen Corum, of Ross county, Huntingdon Township, a band of ruffians who call themselves the "Black Hawks," perpetratrated a series of outrages that is rarely surpassed. Having met at a cooper shop near Mr. Corum's, they made ready for the attack by charging themselves well with the fires of Hell, (whiskey) whence they proceeded to Mr. Corum's and commenced the onset, cursing lie fiends and yelling like the furies. They soon demolished the windows of his dwelling, first breaking the glass and then the sash.—After this they immediately commenced throwing in fence-rails through the windows, to the great damage of Mr. Corum's furniture, and peril of the lives of his family. They then proceeded with an old axe to cut down the door of his kitchen into which they also threw fence-rails and a log sled and other such like missiles, all the while charging Mr. Corum at the peril of his life and the lives of his family to make no resistance. Mr. Corum seeing life and every thing in jeopardy proceeded out of the house with his rifle well charged and fired upon them felling one of their number, upon which they sounded a retreat carrying off their wounded man who died in a few hours being shot near the knee through the *femoral* artery or some of its large branches. On seeing that their man was dangerously wounded, and must invitably die of hemorhage, they sent for a physician, to whom they reported that they were shooting at a candle in the night and the wounded man accidentally stepped in the way.

It was suspected that something was wrong in the case, an inquest was held and the whole matter came out: Mr. Corum surrendered himself to the civil authority, made a statement of the whole affair and after nine of the "black hawks" were examined he was acquitted. On the 3d inst. (sabbath morning) these ruffians again attacked Mr. Corum's family at his residence, two of them firing their rifles at the same time from their abuscade at his son, Thomas, a young man about twenty years old: one of the rifle balls passed through his head from side to side. He died on the 10th inst. (last sabbath.) Thus, sir, the case stands.

Who is this Stephen Corum?

He is a highly respectable citizen of Ross county, a wealthy and prosperous farmer, owning (till compelled to sell it) two hundred and fifty acres of land on which he had an extensive farm, all the products of the industry of himself and family. He has a large and respectable family, well trained and intelligent. He is a member of the Baptist Church of Chillicothe. His moral character is unimpeachable.

What is his crime?

That he should be thus treated—that his dwelling should be attacked at midnight—his property destroyed by ruffian hands—his family frightened from their beds by the cursings of a furious mob, and the crashing of their windows? What is the crime of this man that his son should be murdered in cold blood and open day, and he and his family compelled to abdicate their home and sacrifice their liberty to save their lives?

The outrageous crime of this man consists in having "a skin not colored like our own."

He is a man, born it is thought, of Portuguese parents a little darker than most of the Courcasian family, though not so dark as many of them. His wife is the daughter of an Indian and Quadroon. Thus, sir, I have carefully set down every count in his enormous crime.

Who are the "black hawks?"

They are a band of drunken unprincipled desperadoes who have nothing to lose (the most of them) and every thing to gain; who assume the guardianship of the country, and dictate how men should be believed in moral matters, and what color they should be. They are in their own estimation and in profession the true Republicans. They are kindred spirits of the "Regulators" who sometime since took the conscience of the Rev. Mr. Gage under their supervision. They are part and parcel (in spirit and character) of the Alton band who murdered Mr. Lovejoy to prove their burning zeal against the dangerous doctrines of universal liberty.

Thus, sir, a respectable citizen with a respectable family is driven by lawless marauders from their hard earned home—an old man is compelled to sell his farm for much less than it is worth, to sacrifice his property and seek safety by flying before men who thirst for his blood; thus a pious young man, in the very morning of his life, is shot like a wild beast, and the people of Ross county, like Gallio, "care for none of these things."

The facts detailed in the above I have had this morning from Mr. Corum, who is represented to me by his acquaintances to be what I have said of him.

PHILO PATRIDOS.

*For the Philanthropist.*

### WASHINGTON ANTI-SLAVERY SOCIETY.

MR. EDITOR:—At a meeting of the Washington Anti-Slavery Society held in the Seceder meeting house in Iberia, Marion county, O., on the 22d day of May, 1840, the following resolutions were offered, freely discussed and unanimously adopted.

*Resolved*, That if there is a God of justice who sitteth upon the throne of the universe and dispenseth equity among the children of men,—if there is a God of mercy whose ears are open to the cries of the poor and needy,—if there is a God of unlimited power and sovereignty who doeth his will in the armies of Heaven and among the inhabitants of the earth, then may we say confidently that the days of Slavery are numbered, its doom sealed and the epitaph inscribed on its tomb stone.

*Resolved*, That we view those who attempt to prove from the Bible of God that slavery is a divinely authorized institution, as guilty either ignorantly or wilfully (and we hope the former is the case) of the most awful blasphemy against the Most High; of casting contempt upon the sacred oracles by charging upon them the support of a system abhorrent to the best feelings of humanity, at war with natural justice, and destructive of the principles of virtue in the breasts of both master and slave; and finally of retarding the progress of Christianity, to do which that slavery they would perpetuate by founding it upon the high sanction of Jehovah's authority, has a manifest tendency.

*Resolved*, That as individuals, belonging to the common brotherhood of man—as citizens of this commonwealth, having a patriotic concern for its honor and happiness, and above all as the followers of Him who has commanded us to do to others as we would they should do unto us, we are bound to persevere in our efforts against American Slavery till the last vestige of this unholy system is swept from our borders.

*Resolved*, That in our exertions to wipe off this foul stain (slavery) from the face of human nature, we are actuated by motives of sincere friendship and fraternal love, and that while we are determined to make no truce with slavery, but wage against it an incessant war, we do it with the design of conferring great and permanent blessings upon both master and slave.

*Resolved*, That in our several vocations we will endeavor to the utmost of our power to promote intelligence and virtue among the white and black races as the most efficient means of eradicating the prejudices existing between them, and securing the enjoyment of rational liberty to both.

ALLEN M'NEAL,
Cor. Sec'y of the W. A. S. S.

*For the Philanthropist.*

## PUBLICATION OF REVIVALS.

I have an indistinct recollection of having read in some periodical, an article, in which the writer expresses his disapprobation of anti-slavery editors' publishing the accounts of revivals of religion in the South. Whether the piece was editorial, or written by some correspondent, I do not now remember. However, I was not pleased with it; but thought at the time, that it was not necessary to take any special notice of it. But on more mature reflection, I have concluded that it ought not to pass unnoticed. The writer seems to have no objection to the publication of revivals in the North; but those of the South, he thinks, ought not to find their way into anti-slavery papers. This distinction seems to me to be unreasonable, invidious and calculated to injure the abolition cause.

I have spent 33 years of my life in the south, and 37 in the north; and have witnessed a number of those excitements commonly called revivals of religion, in both; and I can see no reason why those in the south are not as good as those in the north. So far as I can discover, the means used to produce them are the same, in both; and the results the same. The men employed are generally of the same character, and often the same men. They preach the same triune God—the same Saviour—the same holy spirit—the same divine law—the same gospel—the same offers—the same threatenings—the same promises—the same judgment to come—the same Heaven, and the same hell.

The measures adopted to produce the desired effect, are generally the same.—Camp meetings, protracted meetings, revival ministers gathered together, preaching night and day for a number of days and sometimes weeks; anxious seats; enquiry meetings; invitations to the anxious seats, to come forward to be prayed for, or to converse with the ministers, or church session, at the close of almost every sermon; part of the congregation singing, part praying and part talking at the same time; receiving persons into the church, who have been serious but a few hours, or a few days at most; and that, in some instances, after the communion is over, and another not expected for some weeks, &c. &c. As to the propriety of those measures, or any part of them, I have nothing to say at present; but I say they are common to both regions.

I have said that the results are also the same in both. Some of them are the following.—Numbers become seriously concerned about their future state; they come to the anxious seats, or to the enquiry meeting, or to converse with the session; they ask what they shall do to be saved; they are told to believe in the Lord Jesus Christ; they profess faith in his name and immediately unite with some church. In the course of a few weeks, or months, at most, the excitement subsides; numbers of the supposed converts become weary of the restraints of religion, fall away, and return to their former course of ungodly living; and their last state is worse than the first. Another portion hang on to the church, perhaps, as long as they live; especially if they meet with no persecution from the world, and are under a lax church government; yet they are always of a doubtful character, and are neither a help nor a credit to the churches to which they belong. A few others become useful and honorable members of the visible church; and, as far as man can judge, persevere in a course of godly living to the end of their days. As it happens to individual persons, so it happens to churches, as such. Some appear to be in no better state after the excitement, than they were before it; while others seem to be greatly blessed; their members manifesting more humility, more zeal for the glory of God, more concern for the salvation of souls, and more liberality in supporting the gospel, both at home and abroad. Thus the Lord, by his providence, as well as by his word, teaches us his sovereignty; and that whatever means we use, we are entirely dependent on him for success. I have said that these results are common both in the north and in the south, and I presume no judicious observer will deny it. I ask then, why should the one be published and not the other?

Shall I be told that the revival preachers of the south are slaveholders? They are so, generally: yet there are some honorable exceptions. At least it was so, when I left that country. But what if they were all slaveholders? Do they not preach the gospel? If they do, will any one venture to say that God will not carry his own truth, with divine power, to the hearts of his own elect, though it be declared by a slaveholder? Or will any one say that God has no elect people in the south? I trust no abolitionist will be so reckless. Paul rejoiced that the gospel was preached, though it were of *envy and strife*; and so ought we.

I have no disposition to speak lightly of the sin of slavery. I consider it as one of the most enormous crimes. But my object at present is to make a fair comparison between a religious excitement at the north and one at the south; that the one may not be overrated, nor the other underrated. And now I ask, what are the revival preachers at the north? Are not some of them slaveholders, living on the unrequited labors of human beings, which they claim as property, and have left in the south under cruel overseers? Surely, if slaveholding will prevent the divine blessing from attending the preaching of the gospel, these, of all men in the world, have the least reason to expect the Lord to bless their labors. But I ask further, are not many of the revival preachers of the north pro-slavery men, and that without half the temptation to be so, that southern men have to be slaveholders? Do not many of them teach the people that the word of God sanctions slavery? Do they not patronize the colonization society, that most efficient engine that ever was devised to perpetuate American slavery; thus adding to the sin of slavery the enormous crime of expatriation?—These things cannot be denied. *Are we better than they? No, in no wise.*

But perhaps it will be said, that the subjects of revivals in the south are slaveholders, and still continue to be so. This is true with regard to numbers. But, is it not also true, that many of the subjects of northern revivals continue to be slaveholders, pro-slavery, despisers of colored people, sabbath breakers, and as worldly-minded as before? But it is not true that the subjects of revivals in the south are all slaveholders. It ought to be known, and remembered with gratitude, that there are thousands in the south, both of the young and the old, and some of them the children of slaveholders, who never owned a slave, and do not intend ever to own one. These, in common with others, are the subjects of religious excitement; and why are they not as likely to be benefited, as those of the north? Neither is it true that those revivals never produce the emancipation of slaves. Before the [illegible] laws against emancipation in the south, numbers freed their slaves on the soil; and hence the trouble which slaveholders now have about the free negroes, living in the same neighborhood with their slaves. Since the enactment of those iniquitous laws, how many hundreds, perhaps thousands, have emigrated from the south to the north and northwest, mainly for the purpose of getting out of the way of slavery: many of them the children of slaveholders; and some bringing their slaves with them for the sole purpose of placing them in a situation to enjoy their personal liberty. Numbers, however, are by a variety of circumstances, still detained in the south, who long and pray for the abolition of slavery, and whose righteous souls are vexed from day to day by that ungodly practice; and perhaps detained for the same reason that the ship men were detained in the vessel, when Paul and his companions suffered shipwreck, viz.—that the whole crew may not be lost. Are not many of the warmest abolitionists in the north, southern men and women? And where did they get their religion, if they have any? Was it not in the south? and, with regard to many of them, in times of religious excitement?

Now, what is the conclusion of the whole matter? Is it not that southern revivals are as good as northern ones; and quite as worthy of publishing? And do they not encourage us to hope, that by means of them, the Lord will yet raise up a race of men and women, even among the children of slaveholders, who will be able and willing, when their parents are laid in the dust, to abolish the whole system of slavery?

One more remark, and I have done. It is one which I have had in my mind, since I first began to write. Perhaps it would be well for those who are in the habit of publishing religious excitements, before they pronounce them to be revivals of religion, and the work of the Holy Spirit, to wait for the fruits, until they can give some better evidence of their genuineness, than barely that many have joined the church; lest attentive observers, looking for fruit and finding none, should become suspicious of all revivals. This I think was the practice of the Apostles. J. G.

May, 1840.

*For the Philanthropist.*

## EDUCATION OF COLORED PEOPLE.

The Ladies' Central Committee of Ohio for the education of colored people, convened at the Presbyterian Church in Massillon, May 28th, 1840.

Mrs. Handy was called to the chair.

Mrs. E. Morgan chosen secretary.

Mr. A. D. Barber addressed the meeting, giving an account of colored schools in Ohio, with a statement of many deeply interesting facts relative to the free colored people.

Rev. Hiram Wilson followed with a brief account of the schools, and colored people in Canada.

After which the Ladies proceeded to the transaction of business.

*Resolved*, That in order to secure more prompt and efficient action, and that our object be better understood, a Society be substituted for a committee, to be called The Ohio Ladies' Society, for the education of free people of color.

Officers chosen were,

*President*—Mrs. S. B. Garrard, Cincinnati.
*Secretary*—Mrs. M. A. Blanchard, "
*Treasurer*—Mrs. S. B. Eustis, "

*Executive Committee.*

| | |
|---|---|
| Mrs. Susan Miller, | Mrs. J. A. Heaton, |
| " M. L. Bailey, | Miss M. Donaldson, |
| " Rebecca Orr, | " L. Seymour. |

Voted, That all ladies who are members of anti-slavery societies in this State, shall be considered members of this Society.

The Treasurer's annual report was read and accepted.

A letter from the Corresponding Secretary was read and accepted.

Reports of auxiliary societies made and accepted.

A resolution was passed, recommending the formation of sewing societies for the education of free people of color, in every neighborhood and village in which they can be formed. Committees were appointed to carry this resolution into effect, belonging to the several places from which delegates were sent.

*Massillon*—Mrs. Handy, Skinner, Folger, Reynolds.

*Mt. Vernon*—Margaret Thomas, M. B. Williams, Ann Barnaby, Maria Johnson.

*Salem*—Candace Bekirk, Ann Hoops, Martha Stanton, Deborah D. Cattle.

*New Garden*—Mrs. Griswold, Miss Ward, Rachel Harrington, Ann Thomas.

*Lisbon*—Anna Garrison, Hannah E. Myers, Elizabeth Garretson, Lydia Irish.

*Marlborough*—Eliza beth Wileman, Mary Bishop, Rebecca Hinklin, Hannah N. Wileman.

*Delaware*—Dorcas Osborne, Hannah Smith, Elizabeth Gellingham, Priscilla Grisil.

*Plain Township*—Mary Warner, Jane Warner, Nancy Warner, Narcissa Goodfellow.

*Seneca County*—Nancy Steele, Sarah M'Claren, Mary Jane Boyd, Mary Watson.

Ladies in different parts of the State were chosen to correspond with the Secretary of the Society, viz.

Esther H. Wileman, Marlborough, Stark co.
Mrs. Handy, Massillon.
" James Dascomb, Oberlin, Lorain co.
" Jane Warner, Plain township.
" Elizabeth Gellingham, Delaware.
Ann Hoops, Salem.
Mrs. Edward Weed, Mt. Vernon, Knox co.
" Maria Sturges, Putnam, Muskingum co.
" Dr. Miller, Cadiz, Harrison co.
" Clarissa Burrell, Elyria, Lorain co.
" Susan Wattles, N. Bremese, Mercer co.
" Anna Watson, Granville, Licking co.
" Ashley Bancroft, New Garden.

Voted that the thanks of this Society be expressed to Mr. A. D. Barber, for his unwearied efforts as agent the past year.

A contribution was taken up for discharging the debts of the Society.

Voted to adjourn to the time of the next annual meeting of the State Anti-Slavery Society.

E. MORGAN, *Sec'y pro tem.*

As Mr. Barber, the agent employed by the Committee last year, prepared and presented a full and interesting account of his labors in behalf of the Central Committee, in the different settlements of free colored people in this State, it was thought that a formal report from the central committee would be superfluous.

Extracts from the report above alluded to will be given hereafter.

According to a vote passed at a meeting of the Executive Comm. of the Ohio Ladies' Society, June 16th, the whole of this report will soon be given to the public in pamphlet form.

# THE PHILANTHROPIST

EDITED BY G. BAILEY, JR.

CINCINNATI,
Tuesday Morning, June 23, 1840.

HAMILTON, June 15, 1840.

*Dear Sir*,—Please give the following notice an early and conspicuous insertion in the Philanthropist, and oblige

Yours, &c., T. E. THOMAS.

### ANTI-SLAVERY CONVENTION IN BUTLER.

In accordance with a resolution passed at a late meeting of the Hamilton and Rossville Anti-Slavery Society, the Abolitionists of Butler county, and other friends of the oppressed, are requested to meet in Hamilton on Friday evening, July 3rd, for the purpose of forming a Butler County Anti-Slavery Society. Dr. Brisbane of Cincinnati, will deliver an address on Friday night, in the Presbyterian church; and early on Saturday morning, July 4th, the delegates will meet at the same place, for the organization of a society. Delegates will be accomodated with lodgings, by calling on Dr. Cooper, or H. J. Curtis, of Rossville; Jos. Howells, sr., or T. E. Thomas, of Hamilton.

### MINISTERS, LAWYERS AND DOCTORS.

The following paragraph from a letter to Mr. Oliver Johnson by one of our agents, an extract of which is published in the Liberator, deserves some notice.

"Lawyers, Doctors, and Priests are the devil's trinity,—and professions as such must perish. The redemption of the human race demands it—the triumph of truth, humanity, brotherly love, intelligence, peace, holiness, heaven demand it; the spirit of liberty, pure, unadulterated, heaven-born, demands it—the Great God hath decreed it."

It is such cant as this, (we say it with much respect for our agent, who is a highly estimable man,) that has brought so much odium on our cause in many parts of the country, and created the suspicion that Abolitionism is disorganizing. We hesitate not to say, in behalf of the Executive Committee of the Ohio Anti-Slavery Society, and of ninety-nine-hundredths of the Abolitionists of this state, that they have no sympathy with the sentiments expressed in this extract.

The assertion, that "Lawyers, Doctors and Priests are the Devil's Trinity," means, if it mean any thing, that these classes of men are pre-eminently wicked. Does Mr. B. believe this? We know he does not: the sentiment was hastily expressed. We venture to affirm that these professions have furnished to the Anti-Slavery cause, a larger proportion of effective working men, than any other professions, or departments of human industry. In Ohio we know this to be a fact.

Why does not the agent rail at merchants? As a class, they are peculiarly obnoxious to the charge of indifference to the slave, and subservience to the South. In this whole community, we know of but three merchants who are entitled to the name of Abolitionists.

"Professions must perish," says Mr. B. What of that? Are they *therefore* worthy of denunciation? Buying and selling must cease, marrying and giving in marriage will come to an end, as well as doctoring and pleading and preaching. Is trade therefore wicked? Is marriage a crime? Trades, professions and governments arise out of the wants of the present social system. To complain of them, is to charge God with foolishness because he has placed men in circumstances, where they must have clothing, shelter, food, medicine, counsel, instruction and protection. If men did not need houses, there would be no carpenters; if they required no physic, there would be no physicians; if they knew the exact measure of their rights and duties, and would never transcend them, lawyers would cease; if they were all perfect, preachers might be silent.

In a savage state, the wants of man being simple, and for the most part such as the individual can supply, the only professions perhaps are those of the priest and the physician, and these generally are united in the same person. As man becomes civilized, and his animal, mental and moral natures are evolved, his wants necessarily increase beyond any power in himself adequately to supply. Of course he devotes himself to those pursuits to which he is determined by his circumstances and qualifications, and realizing more from them than is necessary to satisfy a certain class of his wants, he exchanges the surplus for the products of the labor of others, differently determined, and thus is enabled to supply all his wants. Hence the division of labor, and the origin of trades and professions. They have grown out of the advance of man from a barbarous to a civilized state, have ministered to his further progress, and must exist while the present order of things continues. They are in fact necessary to the perfection of human society. Were the wishes of some modern reformers to be realized in the speedy abolition of all trades or professions, the work of civilization would have to be commenced anew.

"All professions must perish." Yes—and so must sorrow, and sighing and sickness cease. But all this will take place in a new order of things, and furnishes no reason why we should tear up

The time will come when there shall be no need of the light of the sun or the moon, for in the city which John saw, after the passing away of the old heavens and the old earth, there was no night, neither was there need of the light of a candle. But this does not prove that the sun and moon are not very good things now, or that the trade of the chandler is not a useful one to the community. The truth is, trades, professions and governments are the scaffolding of human society, without which it could not be perfected. Just so fast as the state of the work may allow, one part after another of the scaffold may be removed, until the whole be taken down, and the rubbish cleared away; but this will not happen, till the last stone shall have been laid, and the entire building been "fitly framed together." "a holy temple in the Lord."

Perhaps the writer of the above paragraph may mean that the professions are obstacles in the way of human improvement,—that, if there were no doctors, there would be more health; if no lawyers, there would be less injustice; if no ministers, there would be more morality.

The *people*, and not lawyers, have made the law. These last are but the expounders of it. Now, is it true that lawyers endeavor to shroud their profession in mystery, and keep the people ignorant of their legal relations? So far from it, they have been indefatigable in their efforts to enlighten the people on the subject of law; and we all know that if ever law be simplified, it will be by the labors of the profession itself.

Disease is not the work of physicians; nor is therapeutics an art of their invention. The knowledge of the nature and cure of diseases is the product originally of observation and experiment made by the *people*. Doctors are but the students, classifiers, and administrators of the knowledge thus accumulated. Now, is it a fact, that physicians shun the light, and make it their business to practice delusions on the people's understanding? Who are they that mumble a ridiculous jargon about the human system, and make the healing art a mere instrument for practicing on the health, and filching the pockets of the community? *Quacks*, impostors, nostrum-factors, those conscientious gentlemen, whom our modern *anti-profession* men, are fain to patronize in preference to the well-instructed physician. It is a matter known and read of all men, that the medical profession have been zealous in their attempts to enlighten the people on the laws of the animal economy, and the modes of preventing and curing disease. By popular treatises and lectures, they have continually aimed to put unprofessional men in possession of their own bodies. They have been more willing to communicate what they know, than people have been to receive.

God and not man has created the religious sentiment. God, and not the priest, has been the author of religion and morality. Priests, as Mr. B. invidiously has it, have not been self-made, any more than temples and modes of worship have sprung up by chance. Human nature has demanded them all, and they have appeared at its bidding. The priesthood terminated with Christ: since then there have been *preachers*, and their business is, to teach, and to persuade men to obey the voice of conscience and of God. Now is it a fact, that ministers have arrayed themselves in opposition to the world's improvement in human and divine knowledge? The question is already answered by every one of our readers. Ministers of the gospel in our country, at the present day, honor the religion they preach, by their noble efforts in the cause of popular education and morals. They certainly are to be found in the foremost ranks of those who are striving to diffuse knowledge among the many, and elevate all to the highest standard of intelligence, virtue and happiness. In expressing these sentiments, we do not forget how criminally a majority of them have acted on the question of human rights; we do not lose sight of the fact, that but five or six clergymen out of the great number living in Cincinnati, have seen proper to manifest their zeal in behalf of chained and bleeding humanity. For their conduct in this matter, we believe God will hold them accountable. Still, this disgraceful neglect of duty, cannot blind us to the fact, that in the cause of popular education, and man's improvement generally, they are by no means backward; and that as a body, in this state, they have furnished more efficient laborers to the anti-slavery enterprise, than any other body of men. Of one thing we are confident. Ministers are not to be reformed, by sneers and indiscriminate abuse, or by warfare upon the *ministry*. Let justice be done here, as in all other cases. Let the guilty be separated from the innocent, rebuked with all fidelity, and carefully distinguished from the profession which they dishonor.

### CHURCH AND STATE.

The Methodist E. Church, while it shrinks with horror from interference, as it is termed, with civil institutions, hesitates not to interfere so far as to give countenance and support to one of the worst acts of the civil polity. It is doubted by some whether the resolution of the General Conference relating to colored testimony, published in our last, was correctly reported. It was substantially correct. We republish it now, from the Journal of the Conference, published in the N. York Christian Advocate and Journal of May 29.

"*Resolved*, That it is inexpedient and unjustifiable for any preacher to permit colored persons to give testimony against white persons, in any state where they are denied that privilege by law."

The resolution, of course, is just as applicable to Ohio, Illinois and Indiana, as to the slave states.

We shall now report the proceedings on this infamous resolution.

The motion to reconsider encountered violent opposition from the Southern members. Dr. Few was convinced that the interests of the en-

pursuing this course, "in effect said—'we cannot sustain you in the necessary conditions of slaveholding;—one of its necessary conditions being the rejection of negro testimony.' "If it is not sinful to hold slaves under all circumstances, it is not sinful to hold them in the only condition, and under the only circumstances, which they can be held." One of the necessary conditions of slaveholding is, that the slave should be kept in profound ignorance, be prevented from reading the word of God, and be held in subjection by *fear of degrading punishment*. The South being judge, the M. E. church, with its array of bishops and ministers, and its 700,000 members, is sustaining not only slaveholding, but these horrible necessary conditions! Dr. Few then proceeded in a threatening strain.

"If you believe that slaveholding is necessarily sinful, come out with the abolitionists, and honestly say so. If you believe that slaveholding is necessarily sinful, you believe we are necessarily sinners: and, if so, come out and honestly declare it, and let us leave you. We are driven to a point of separation from you, and you have driven us there. We have not agitated this question: you have thrust it in upon us, and upon you be the responsibility of all the fearful results that may follow. I say, *we are trembling upon the point of a separation.* We cannot endure, any longer, this odious proscription. We want to know distinctly, precisely, and honestly, the position which you take. We cannot be tampered with by you any longer. We have had enough of it. We are tired of your sickly sympathies. What does that resolution say? Why, that it is inexpedient, and unjustifiable to admit the testimony of colored persons, &c.—Are you prepared to point to a single wrong sentiment there? Come out and show it, fairly, and I will be the first man to dash my pen through it. But it is not, I find, so particularly the sentiment of it, which you object to, *as the influence* of it, which you fear. Are you afraid that the abolitionists will be down upon your heads?—Have you no fears in regard to the influence of the decision in the case of Silas Comfort, upon the South? Must we not meet the indignation of the South, on account of that decision? I say again, if there is a principle in that resolution, to which you are really opposed, join with the abolitionists, and meet it fairly; but if you are not opposed to the principles which it involves, unite with us, *like honest men*, and go home and boldly meet the consequences. Are you afraid to encounter the opposition of unreasonable men? Contemplate the storm that awaits *us*, on our return to the South! We say, again, you are responsible for this state of things! for it is *you* who have driven us to the alarming point, where we find ourselves, by deciding the Missouri case in the manner which you did! It was that act of yours which made the passage of the resolution which you now propose to reconsider necessary! You have made that resolution absolutely necessary to the quiet of the South! But you now revoke that resolution! And you pass the Rubicon! Let me not be misunderstood. I say *you* pass the Rubicon! If you revoke, you revoke the principle which that resolution involves, and you array the whole South against you, and we must separate! I repeat, if there is any thing in that resolution which is wrong, any thing which is not a necessary appendage of slavery, shew it, and I will be the first man to blot it out. If you accord to the principle which it involves, arising from the necessity of the case, stick by it, "though the heavens perish!" But if you persist on reconsideration, I ask in what light will your course be regarded in the South? What will be the conclusion, there, in reference to it? Why, that you cannot sustain us so long as we hold slaves! It will declare in the face of the sun, "we cannot sustain you, gentlemen, while you retain your slaves!" Your opposition to the resolution is based upon your opposition to slavery; you cannot, therefore, maintain your consistency, unless you come out with the abolitionists, and condemn us at once and for ever; or else refuse to re-consider."

Mr. Winans talked in the same style.

"Wm. Winans arose and remarked, that he was never more deeply impressed with the solemnity of his situation—the act of this afternoon will determine the fate of our beloved Zion! He was opposed to reconsideration, because it would not accomplish the thing intended.—The appeal case has been reconsidered on the ground of informality; not because you believe the Missouri conference did *right* in deciding, that Silas Comfort was guilty of maladministration in admitting negro testimony; do this, that is, say that that conference did right in doing as they did, and then we may consent to the proposed reconsideration of the resolution. Will you thus meet us half way? Have you the magnanimity to consent to the compromise? I pledge myself, in behalf of every southern man, that if you will affirm the decision in the case of Silas Comfort, we will give up the resolution; but if you refuse to affirm, and wrest from us that resolution, you stab us to the vitals! I repeat, you stab us to the vitals! We cannot—we dare not meet the repeal of that resolution in the South. Repeal that resolution, and you pass the Rubicon! Dear as union is, sir, there are interests at stake in this question which are dearer than *union!* Do not regard us as threatening! We are forced to the position which we occupy, and to the attitude which we assume by the pressure of circumstances which you yourselves have thrown around us. We were opposed to the reception of the appeal of Silas Comfort, but you over-ruled our opposition, and thrust it in upon us, and your decision in the case has wounded us to death; and, in addition to all this, you are now about to repeal that resolution! How shall we meet all this, sir, when we go home? We cannot meet it! We know not what is before us! They may pump us, as they did one of our early brethren in South Carolina, under the influence of a similar excitement! They may hunt us out of the country, but all this we can bear; we can find a place in other lands! But what will become of our beloved Methodism? The interests of Methodism, throughout the whole South, are at stake! We can, however, endure to see the houses of God forsaken, and our wide extended and beautiful fields which we have long been cultivating, laid waste and turned into a moral wilderness. But, what is to become of the poor slave? I entreat of you to pause! You, effectually, shut out the consolations and hopes of the gospel from hundreds and thousands of poor slaves. By this indiscreet and ruinous measure, you throw yourselves in the way of the salvation of souls. You break up our missions among the slaves, you prostrate and annihilate all our plans of usefulness, and break up our entire religious establishment. I call heaven to record against you this day, that if you repeal that resolution, you seal the damnation of thousands of souls! I beseech you as upon my knees not to do it."

On the 28th the subject was again taken up. Wm. A. Smith proposed a substitute for the motion to reconsider, the effect of which was to reconsider the offensive resolution, but to re-affirm at the same time its principle, only confining the operation of it to slave states, and giving liberty to such conferences in these states as were pleased to admit colored testimony to do it. The substitute was laid on the table by a vote of 70 to 53. On the motion then for reconsideration, Mr. Collins spoke with great vehemence, talking about the Rubicon, &c. &c. Mr. Winans became moved again.

"Wm. Winans, was perfectly aware of the course contemplated, which was to reconsider the resolution, and immediately dash it upon the table and let it sleep forever; this was the object of calling for a division of the substitue, and one brother, it seems, thought he had achieved his purpose; and immediately moved to lay it on the table, but unfortunately failed, and exposed his plan; but, notwithstanding, he was in favor of reconsideration; he was anxious to have the blow struck! If he was to be hung, he should be anxious to have as little time intervene between the sentence and the execution as possible! From what he had seen he was convinced that it was the intention of the body to drive us from them! If they intended to do it, let them do it at once; the sooner the better! The separation would be painful, and he should deprecate the result upon the South, but he was ready to meet it! He loved union, but there were considerations involved in this question vastly more important than union."

In the afternoon the discussion was continued. Mr. W. A. Smith talked of *conscience*.

"He agreed with the brother from Mississippi, that there were interests involved in this question *dearer than union* itself, however dear that might be. Southerners are not prepared to commit their interests, much less their

men. Conscience was [illegible] in this matter, and they could not be coerced."

Bishop Soule then arose. A great ecclesiastical organization was in danger. A division would of course lessen the power and grandeur of the episcopacy. The integrity of so vast a church must be preserved—for the bishops and the ministers seem to have no other idea, than that Methodism *as it now exists*, is absolutely necessary to the interests of the human race. For one, we deeply fear, in all sobriety and without bitterness we say it, that Methodism, *as it now exists*, sustaining and sanctioning the slavery of nearly three millions of human beings, and deteriorated under the influences of denominational pride, and the ruinous maxims of a worldly expediency, is doing as much to obstruct, as aid, the cause of true religion, sound morals, and human liberty in this country.

But to the speech of Bishop Soule. It is an addition to the multitude of evidences already furnished, that the abolition of slavery, and the servile spirit of the North which countenances the abomination, is absolutely necessary not only to save the country from ruin, but the character of Northern men from emasculation.

"Bishop Soule then arose and addressed the conference in an *extended speech* against a division of the church, and in favor of adopting the compromise resolutions of Wm. A. Smith. He remarked, that the rules of the house made no provision for any of the superintendents taking a part in this debate on this floor; if, therefore they were permitted to do it, it was merely on the ground of courtesy, consequently, he never attempted it, without feelings of delicacy. It was in view of the vast jeoparded interests of our beloved Zion; with a view to promote the union of our extended ecclesiastical confederation, that he ventured to speak on this occasion. He would lay one hand on the north & east, and the other on the South, and constrain them to harmonize. He had listened to the speeches of the brethren, and he perceived that the waters were troubled, but he was not alarmed; our ship is not wrecked, and he had no doubt but that we should bring her safe through. He found, from the discussion, that brethren were anxious to harmonize, and that they were approaching nearer together. He did not and could not anticipate a division of the church.—A division of the Methodist Episcopal Church was a great movement, and there must be a great reason which corresponded with the magnitude of the measure, before any thing of the kind could be entertained. Before such a grave measure is adopted, we should satisfy ourselves that we have reasons which will stand the scrutiny of an enlightened public, and on which our minds can calmly rest when the temporary excitement of the occasion had passed away. He had listened to the intimations of the possible necessity of adopting the measure, but brethren had approached so near together that they appeared to differ only as to the *modus operandi* of doing the thing, which all seemed to agree should be done. He could not therefore, believe that brethren were in earnest in intimating the *probability of a division* on so *trifling* an occasion. He had heard the appeals from the brethren of the South with unmingled sympathy, because he was acquainted with the South; he was familiar with the difficulties with which the brethren from that region struggled; and though we are, North and South eminently one people, existing as a Methodist community, and one grand ecclesiastical confederation, yet, some sections of the work are so exceedingly isolated and characterised by such peculiar circumstances, that it is utterly impossible for those who reside in other sections to appreciate those peculiar circumstances; and we should not be unapprised of the fact, that those who reside in those isolated sections are better prepared to judge of what is calculated to injure the work there, or promote its prosperity. We are in danger of forgetting, that men born in the South are much better qualified to judge of the bearing which particular measures will have upon that region, than those of the North can be. He thanked the brother from Georgia, (Dr. Few,) for his kind allusion to him, and regretted that he was understood to take grounds against the Dr., for he agreed with him entirely. He perfectly united with him in the opinion, that the practical bearings of the decision on the Missouri case should be *removed out* of the way. The brethren of the South came forward with all that frankness which characterizes southern men; I say, *with all that frankness which characterizes southern men*, for this is a distinguishing trait in their character, and proposed a conciliatory plan, which he thought could not fail to harmonise the great majority; I say the great majority, for I despair of giving satisfaction to all. This plan, of course, contemplated the removal of the practical bearings of the decision in the case of Silas Comfort, if the resolution of brother Few is re-considered. The brethren from the North think they have done this, and if they have not done it, they manifest a willingness to do it, while the brethren from the South think it is not done. You all unite in thinking it ought to be done, but do not exactly agree in regard to the way of doing it. Now, shall this small circumstance separate you and be made the occasion of dividing the church! I trust not.

When he heard the resolutions offered by the brother from Virginia, (Wm. A. Smith,) he was at once struck with the idea that it must at once meet the views of the northern, southern and middle conferences. They contained important concessions in favor of the views of the Ohio and Baltimore conferences, and, indeed, all the concessions that the necessities of the case demanded; and he could not see why brethren seemed disposed to reject them. He could not possibly see an objectionable feature in them, or any unfavorable effect that would be likely to result from adopting them, either in the North or South. Does any one think, that they may be disastrously used in the North, in favor of modern abolitionism? I neither see it nor fear it! Permit me to say to the members of this General Conference, who are connected with the abolition movements, that the brethren at the South are better judges, circumstanced as they are, than you can possibly be, in regard to *every* thing connected with slavery; he, however, would not be understood to say this to reflect on the talents, intelligence or integrity of any man.—Surveying the whole ground of this unfortunate affair, and where is the man who has come to the conclusion, that sufficient reasons have been developed in this controversy for dividing the church of Christ. I do not believe there is a difference of principle among you; you only differ in regard to the manner or doing the thing, which you all agree shall be done. With these remarks, I submit the matter.

The motion for reconsideration was laid on the table to make way for Mr. Smith's resolutions which were then called up. the yeas and nays were ordered, and stood, 69 in favor, 69 against. So the resolutions were lost.

The last action had upon the question, is reported by the editor of Zion's Watchman, to whose paper we are indebted for the extracts made in this article.

June 3d. "Bishop Soule proceeded to address conference in reference to the action which had been on the subject of *colored testimony*; and introduced resolutions for the consideration and action of the conference. He informed us, that the resolutions were offered, proceeded upon the supposition, that all now on the journals in regard to this matter remains touched. The resolutions say, that it was not our intention, in the action of this conference on the case of Silas Comfort, to express or imply, that it is either expedient or justifiable to admit the testimony of colored persons in states where such testimony is rejected by the civil authorities—that it was not intended in the passage of Dr. Few's resolution, to prohibit the admission of such testimony, where the civil authorities, or usage allow its admission. The third and last resolution expressed our *undiminished regard for the colored people.* The action of the conference being immediate, for, the resolutions were *summarily* put to vote and carried, 97 voting in favor, and 27 against them! A motion was then made to rescind Dr. Few's resolution. But on another *motion* was made to lay that motion on the table, which prevailed by a vote of *76 to 53*!"

It will be seen, that these resolutions [illegible] the most obnoxious movement of the [illegible] ence on the subject of the colored man's [illegible] So then, the General Conference of the [illegible] dist Episcopal church—a church whose members boast of its evangelical zeal and [illegible] forth, the shameless endorser of one of rst of the Black Laws of Ohio, Indiana, : a law, so palpably detestable in its , that you can hardly find an honest, s man, in this state, who does not feel s a blot on the statute book. We say meless endorser, and in so doing, express est opinion. The reader, who has fol- n our narrative of movements in the ce, will judge for himself whether the e too strong. It may be said, that usage, in the resolution which permits ption of colored testimony, "where the rities or usage authorizes its admis- as the usage of the church. If so, we ke to be informed. As it is, we under- to mean, *common* usage, and if this , then of course colored members church in these three Western States are cluded. At all events, the Conference greater respect for a wicked civil reg- han for the rights of man, the claims of or brethren, or the authority of God.

## DANIEL WEBSTER--THE UNION OF NORTH AND SOUTH.

iel Webster, the "champion of the con- " has at last consented to receive the k of the beast in his forehead. He has join- rank of those who are wondering after monster, and worshipping his authority. n we note the triumphs of slavery over the men of our nation, we are reminded of great red dragon" of the Apocalypse, that, ew a third part of the stars of heaven, and ast them to the earth." One point of dis- rity we notice,—slavery is not content drawing a third part of the stars of our ment, but threatens to cast the whole of them to the earth, and leave the heavens clothed ackness.

Hitherto, Mr. Webster, although disgraceful- ert, when the slave power has been most ant in its usurpations, has kept himself in r a non-committal attitude. While permit- northern rights to be outraged, and the onists to be abused, he has nevertheless pedly bowed the knee to the slave-holding power. At length, however, he stoops to swell the triumph of all-conquering slavery, and now, among all his compeers, he stands pre-eminent self-degradation. Pre-eminent, because such talents as he possesses, such a lofty position as has occupied, only serve to make his des- cent strangely, peculiarly ignominious. But, does not act his part well. He never was rn to play the servile. There is a grossness, an awkwardness in his submission, which is mmonly veiled in the well-trained servility of northern politicians. He is entirely *too palpa-* the slaveholder must despise, while he ac- cepts the sacrifice.

The whig party are placed in a critical predi- cament. Charged by their opponents, and sus- pected by even their friends in the South, with favoring abolition, the most decisive demonstra- tions of their pro-slavery orthodoxy seem called for. *Proof after proof* has been given; Gener- al Harrison's past acts have been cited; present vouchers are produced; to show that even Mar- tin Van Buren cannot be more zealous for south- ern institutions. But, all would not suffice. General Harrison's leading friend in the North; he who stands foremost in the whig party in the free states—**Daniel Webster**—must come out in the face of heaven and earth, and shake his skirts clear from the foul suspicion of hostility to slavery.

Besides—Mr. Clay laid on the shelf; General Harrison pledged to a four years' term; who should be heir presumptive, if not the "Defender of the Constitution?" But, to this title must be added, the "Defender of our Domestic Institutions," ere hope can be entertained of his prospective elevation.

But, we forget that the reader has not witnessed the pageant, in which Daniel Webster consented to bear a principal part.

The occasion chosen for this self-sacrifice, was a "Great Harrison Festival" at Alexandria, D. C. An immense assembly was present. The was circulated freely, toasts were given, speeches made, and at length the victim was led forth on the stage, where, beside the members of Congress, were "several distinguished private citizens, and gentlemen connected with the opposition press of the District." His appearance was hailed with "reiterated shouts." We subjoin all that part of his speech, reported in the Madisonian, in which he dedicates himself to the South. Those sentiments are italicised, to which special attention should be directed.

> "He said, he had never before the happiness of addressing any considerable number of his fellow-citizens south of the Potomac river, and he would not deny that he embraced the occasion with the greatest pleasure. The particular object of the meeting was one in which all his feelings entered most warmly, to commemorate the brilliant achievement of the Opposition party of Virginia at the spring election; and to do honor to those who in that contest, upheld the cause of the Constitution and our republican liberty. The Virginia spring election wrought a great change, and was productive of the most beneficial consequences. Before that struggle, doubts were entertained with regard to the manner in which the South would act. Before that time, how much soever of feeling and interest in behalf of the Opposition there might be here and there in the South, there was not any certainty that the feeling and interest were general, or that the South would make a firm, united stand against the men in power. That question, so important to the adversaries of corruption and misrule—so important to their great cause—was solved at the spring elections. It was then made manifest that union and harmony exist among the free and independent citizens of every section: and whether we succeed or fail, our fate is identified with the most distinguished and illustrious men from every quarter of our country.
>
> "In this connection,
>
> "Mr. Webster said that, as a member of the National Legislature, he would not forbear giving his testimony to the conduct of the Opposition members from Virginia—to their ability, their zeal, their devotedness to their duties. He knew them well—and no man could more highly appreciate their character and services.—He then repeated the expression of his high satisfaction at being able to address, directly, a Southern audience, on topics in which the North and South have a common interest.—*He knew he was listened to by Virginians—full of the feelings of Southern men—and pledged as deeply as men can be on this side of the grave—and here, before such an audience, he desired to declare his determination to do all in his power to prevent the success of those measures which would divide the Whigs of the South from the North. On those questions you* (exclaimed Mr. Webster) *are Whigs, and I am a Whig!*
>
> "[Immense cheering, in the midst of which, a stout old yeoman cried out, 'Boys, do you hear that?' which produced still more rapturous applause.]
>
> "You [continued Mr. W.] are Virginians. I belong to the old Bay State! But our enemies shall not separate the *Whigs of the old Bay State from the Whigs of the Old Dominion!*
>
> "Here he was again interrupted by three loud cheers. Those three cheers (said he, rising in enthusiasm commensurate with that of the audience) shall be heard of at Bunker Hill, on the anniversary of the memorable battle there, and the hills of Massachusetts shall reverberate with the cheers of her people, answering back the cheers of Virginia.
>
> "What is it, (he asked,) our enemies rely on to separate us? *That we of the North meditate injury against you!* [A voice in the crowd, "we will never believe it.] No; gentlemen, do not believe it. *I stand here in the name of my fellow-citizens of the North. I repel it as a foul and unfounded calumny. We of New England are bound to you by our sacred compact, the constitution of the U. S. That instrument secures you all your rights, and all property to be governed and disposed of as you see fit;—and I tell you for one, no jot or tittle of that compact shall ever be violated with my consent. What, fellow-citizens, have you to fear from the people of Massachusetts? What have you to apprehend, on this vital subject, from that son of your soil, descended from your best Virginia stock, your own William Henry Harrison*—that child of Virginia with the blood of the Revolution, and of independence coursing in his veins. Can you believe that when he is called from his farm and his plough, to administer the Government, that *he will lay ruthless hands on the institutions among which he was born and educated?*
>
> "No! no!" was responded by his auditory, as with one voice.
>
> "I say No, too. *We of the North and South will join in fellowship and friendly communion in this matter. I stand in the presence of distinguished Southern men; and I now summon them into court;—and ask them as witnesses to declare to you whether I and my political friends of the North entertain any feelings different from their own in regard to your undivided and entire control over this subject, and your other State concerns?* —Let them say, whether we may not all come to that condition which existed when Virginia and Massachusetts took council together—in the days of the Revolution—when Washington and Hancock joined their thoughts, their feelings, their hopes, and acted together in a glorious cause—when Massachusetts and Virginia men stood together, braving danger and death. How many bones of Northern men lie at York Town!—How many sons of Massachusetts, were present, when the British laid down their arms at the foot of Virginia!"

The meaning of the language in this case depends very much on the circumstances under which it was used, the object had in view by the speaker, and the construction put upon it by his political and personal associates. Some of the language here italicised an Abolitionist would willingly endorse. For example, do "we of the North meditate injury against you?" With Mr. Webster, we would repel it as a "foul calumny." We too with Mr. Webster believe that the Southern states have an entire and undivided control over the system of slavery within their own limits. But, Mr. Webster knew very well the meaning attached to such avowals by Southerners, when coming from him. He knew, that he was using language which conveyed to the slaveholder a pledge of hostility to Abolition, and devotion to the South. Besides, what does he mean by "preventing *the success of those measures, which would divide the whigs of the South from the North?*" We all know what those measures are. They are, the discussion of the subject of slavery, movements against slavery in the District of Columbia, and attempts to repeal the pro-slavery legislation of the free states. So then he stands pledged "to do all in his power" to prevent the success of the measures of Abolitionists! This is no forced construction. Examine the context, and you cannot doubt for a moment. At all events, to leave no shadow of doubt in the mind of his slave-holding audience, he summons witnesses on the stage to translate his words into that kind of plain, unmistakable language, which a latent, lingering feeling of shame would not suffer him to utter. These witnesses are Mr. Crittenden, than whom none has been more bitter against Abolitionists, and the hangman, Preston, whose ferocious threat against Abolitionists ought to have damned him in the estimation of a magnanimous Northerner. The following report of their testimony is taken from the Madisonian.

> Mr. Crittenden answered most cordially to the call Mr. Webster had made upon him as a witness; and testified that the Northern Whigs, with Mr. Webster at their head, were as strongly and sincerely opposed to the Abolitionists as he and his Southern and Western friends are. I am a Kentuckian (said Mr. Crittenden) and a slaveholder—and I will tell you my experience. I never knew but *one abolitionist* in the Senate, and he was a *Van Buren* man!
>
> ["Name! Name!" was cried by some one in the crowd. "Morris," was the reply given by some one "Tappan" was cried by others. "Both," exclaimed another voice.]
>
> Mr. Crittenden pronounced a glowing and eloquent eulogium upon the character and services of Harrison, and related many anecdotes illustrative of his courage, his disinterestedness, his moderation, and his humanity.
>
> Mr. Preston followed Mr. Crittenden, in compliance with a general call from all parts of the ground. His speech was a master-piece of popular eloquence; and listened to with the most absorbing interest, and manifest delight. He too responded to the appeal of Mr. Webster: and if ever there was a competent witness, surely William C. Preston is one, on this question. A Virginian by birth, a South Carolinian by adoption, a slaveholder, he bore his unequivocal testimony to the honest and devoted opinions of the Massachusetts Senator and his friends on this question of vital interest to the South.
>
> Mr. Preston ridiculed, with surpassing effect, the wretched pretence that the party with which he and the friends around him were associated was leagued with abolitionists! Who dare assert it? None but the infamous calumniators of those who would at any time drain their dearest veins in defence of the established institutions of the country! And then the idea of resorting to "a *Northern* man with Southern principles" to save the country from the danger of "a *Southern* man with Southern principles." To whom do they fly from Harrison, a son of a signer of the Declaration of Independence? They go beyond the Hudson—they get a friend of Rufus King—a Missouri Restrictionist—a friend and advocate of Free Negro Suffrage!

The Madisonian then goes on to say, that Ogden Hoffman then spoke,

> "Whose captivating and commanding eloquence was enthusiastically responded to; as he portrayed the abuses and corruptions of the party in power; and testified to that *bond of sympathy in principle and interest, in devotion to liberty and the Constitution which unites the Whigs of the North and South.*"
>
> "Mr. Phelps, Senator from Vermont, corroborated the testimony which had been given respecting the *sound constitutional opinions and conservative sentiments of the Northern people in regard to the question of abolition.*"

Now, is any one so blind as not to see, that the bond of this union between the whigs of the North and the South, is hostility to Abolition? "Death to Abolition," is as legibly engraved on the compact which binds them, as it was on that blade which the Southerner carried about with him as the symbol of his vengeful feeling towards the Abolitionists. We appeal to whig Abolitionists—Can you bear all this? You are sold—you are trampled on. Your easy credulity, your zeal against a diabolical administration have put you into the power of men who have sworn union over the prostrate form of bleeding humanity. In the name of Heaven, what have you to expect [illegible] rolled into power on the [illegible] of slavery? Your own mind is fully made up. These last demonstrations, the recent speech of General Harrison at Columbus, and his late letter to some gentlemen of Kentucky, openly and emphatically endorsing his Vincennes and Cheviot speeches, as they respect Abolition, have fixed the conviction deep in our hearts, too strong to be shaken by any thing save an open recantation, on the part of the leaders of the whig party, that the country will be no gainer by its success. Its principles and policy on the subject of slavery will be the same as those of the now dominant party, only presenting a more decent exterior. It will not resort to gross outrage, but courteous contempt. Better, let the present administration continue with all its rottenness, and its undisguised, reckless, sweeping outrages against human rights; for so shall reaction the sooner take place, and the American people the sooner be aroused to resist that despotism which is even now coming upon them like an armed man. In thus speaking, we know that we shall surprise many of our friends, and offend others. We cannot help it. The deep convictions of our soul we must utter. For a long time we have anxiously watched the political horizon. We have looked out for good omens; we have wished to discover some favorable indications, that we might be enabled to speak in more certain and encouraging tones to our friends. We have looked in vain. Clouds and darkness have encompassed us; and still it grows more dark. To every Abolitionist now, we have but one word of advice. Stand aloof from these menial, corrupt parties—these train-bands of the South. Let them fight their own battles. In the name of consistency, self-respect, truth; in the name of the slave, your country, and your God, do not submit to be used as tools in the hands of either party, since the power of each is pledged in the event of success, to war on the interests of that cause which you hold nearest to your heart.

We are no enthusiasts. In this matter we feel deeply, but we have not forgotten that our readers are *thinking* as well as *feeling* beings. What is the great lesson Abolitionists are anxious to teach politicians? It is, that there is enough anti-slavery sentiment *now* in the free states, to defeat one of the two political parties; and that there will soon be enough, to bring both parties back to their allegiance to the principles of the Declaration of Independence. Their object is, *to transfer the obedience of parties from slavery in the South, to liberty in the North.* If, after all the pro-slavery demonstrations of the whig party, after their having placed themselves, through their leaders, on the same level in regard to the South, as the democratic party, Abolitionists should support them, how is the above lesson to be taught? Why, it will most certainly be assumed by both parties, that Abolitionists, notwithstanding their professions of paramount devotion to anti-slavery principles, are *really insincere;* and hereafter, (as heretofore,) their policy will be determined without any special view to the sentiments of Abolitionists. There are enough anti-slavery voters in the free states, to make the success of the whig party hopeless, should they unite in withdrawing from the polls, or scattering their votes. Were they to do so, the reason would be understood every where. The whig party would be defeated, and both parties would see at once that its defeat was to be charged on the *fidelity of Abolitionists to their principles.* The demonstration would thus be decisive, that there was enough of faithful anti-slavery sentiment in the North, to change the face of politics; and the strong presumption would arise in every one's mind, that ere long there would be enough to determine entirely the character of politics. We ask then, how could both democrats and whigs at the North help respecting Abolitionists, after such an event? And how could one of the parties escape the necessity, at the next presidential election, of selecting an anti-slavery candidate?

The only objection, that can be made to this policy, is, that the other interests of the country would meanwhile be suffering. Allowing this to be true, still we cannot conceive that the amount of detriment sustained by them, would equal the amount of injury inflicted on the cause of human rights, by postponing indefinitely the settlement of the great truth, that *henceforth, Liberty, and not Slavery should determine the policy of political parties.* One thing is certain, there will be no real reform in the administration of government, until it be rescued from the grasp of the slaveholder, and it never will be thus rescued, till Abolitionists make up their minds to stand or fall in politics by their principles—to pursue just such a course as that we have been recommending. The no-longer concealed submission of the whig party to the South, renders it incumbent on Abolitionists, we think, to adopt this policy *now.* We do not believe that hereafter, the time will come, when they can adopt it with stronger hopes of signal results.

Our present opinions are not hastily formed. From the time the Harrisburg nominations were made until now, we have been deliberating on the subject, weighing it in all its bearings. We have looked at it in connection with the general interests of the country, and those of the anti-slavery cause particularly. Sometimes, we have thought it best, that we should express no opinion. Sometimes, we have half inclined to the opinion, that Abolitionists on the whole would gain something by voting for Harrison. The events noticed in this article, in connection with what has gone before, have at last determined us; and our deliberate, firm conviction is, that now is the time for Abolitionists to make their principles felt decisively on the politics of the nation, by withdrawing one and all from the polls, or scattering their votes. Our advice respects chiefly the presidential election In the *local* elections in this state, of course, no such general rule can be applicable. For in many [illegible] to vote [illegible] principles.

## LETTER OF MR. EARLE, Esq.

We now publish the letter of Thomas Earle, Esq., giving his formal acceptance of the nomination tendered to him by the Albany Convention; and, in connection with it, we reprint the letter of Mr. Birney, for the purpose of giving our readers a knowledge of the views and sentiments of the men for whom their suffrages are invited as candidates for the two highest political stations in the gift of a free people. We invite a comparison of candidates; We ask all candid men to say, whether they do not, in their hearts, believe that every national interest would be better secured in the hands of such men than the elevation of either of the rival parties of the day. "He that believeth shall not make haste."—We have not been over eager to push this question upon the public mind, because we have felt so well assured that good sense and humanity will triumph in time. But why should that day be postponed for new experiments—affording only new opportunities for the Slave Power to extend its encroachments, and to drain the life blood of a complying people?—*Emancipator.*

## LETTER OF THOMAS EARLE, ESQ.

Philadelphia, May 30, 1840.

*Gentlemen,*—I duly received your letter of April 2d, communicating the unexpected information of my nomination by a convention of the citizens of the United States, assembled at Albany, as a candidate for the office of Vice President, in connexion with the name of my esteemed friend, James G. Birney, as a candidate for the Presidency.

Before receiving your letter I deliberately weighed the question of slavery in this country, as connected with Political Action. It appeared to me, that a very large majority of the people of the United States had, for more than fifty years past been opposed to slavery, in sentiment, and favorable to its extinction by one mode or other; yet while such was the sentiment of the people, and while, probably, not one citizen in twenty was directly interested as a slave owner, we still saw the community of the whole Union, and of each particular State, go on, year after year, passing new laws, or continuing in force those already existing, by which the public arm was lent to the infliction, upon millions of innocent persons, of one of the greatest and most demoralizing wrongs ever sanctioned by law in any region of the globe.

It appeared to me that a change of the laws, whether found in the Constitution, or in the acts of Legislation, by which this wrong was committed, was the great final end of anti-slavery efforts; for individual outrage, of the kind in question, could not long exist, unaided by the laws; and even admitting the possibility of converting all men to a voluntary performance of their duty, it was not to be supposed that the laws by which the public assisted in making slaves of human beings, would be continued in force until every individual in the country should have voluntarily abandoned his share of the wrong.

Hence, I believed that the conversion required of the people of this country, in relation to this matter, was not so much a conversion to a correct opinion concerning the wrongfulness of slavery, as to a practice conformable to the opinion which they already entertained; and that this conversion was as much needed at the North as at the South, for the representatives of both sections were found alike upholding the legalized injustice; and the citizens of both sections were found alike continuing to sustain such representatives.

A correct political action being, therefore, the chief end of our exhortations to the people at large, it appeared essential that we should, ourselves practice that which we urge upon others; and that so long as abolitionists, in general, voted for slavery, by voting for those who would officially sustain it, so long there was little propect of the repeal of those unjust and cruel laws.

Hence, though I entertained a high respect for the general character of President Van Buren, and a strong attachment to the primary political principles avowed by the mass of his supporters, yet I came to the resolution to support no candidate who should not be friendly to the abrogation, in a just manner, of the constitutional and legal aid, given by the Union, at large, to the continuance of slavery; and I determined to unite with others, whether few or many, in acting as we advised to the whole people to act.

Yet I was not favorable to the organization of an independent political party, embracing but the single avowed object of the repeal of the slave-making laws. I believed it to be impracticable to prevent a party so organized, from soon taking the complexion of one or the other of two great political parties, which, perhaps, always exist, and which seem to rise spontaneously from the infirmities of human nature: and I thought the probable result would be an incorporation of the new party with the weaker of the pre-existing ones, and a consequent injury to our cause from its association, in the minds of the majority of the people, with principles to which they were averse.

And though the Albany Convention did not declare a design to extend a separate organization beyond the period of the pending presidential election, yet I thought such an extension might be the consequence of its action. And though its members avowed, that they did not intend to confine their efforts to a single question of public policy, but that they would favor the enjoyment by all of the greatest degree of liberty which could exist, in connexion with just laws; yet I thought this declaration not sufficiently definite to avert the apprehended danger. I therefore delayed replying to your communication, in order first to ascertain the course which should be taken by the political Convention of the friends of the Albany nominations, which was to be held in New York on the 11th inst.

The proceedings of that Convention are now known.—It was composed of representatives from a wider section of our country than was represented at Albany. It was unanimously resolved, in substance, that it would sustain the equal, civil, and political rights of all men, without distinction of wealth, birth, learning or complexion, and would oppose the granting, by law, of partial or exclusive privileges. Thus it has proclaimed a creed, alike conformable to the religious precepts of the New Testament, and to the political doctrines of the Declaration of the American Independence. With a party, taking such principles as its guide, I am ready to act, without waiting to ascertain its present strength, or to calculate the rapidity of its success. I feel satisfied that it ought to triumph, and confident that it will do so, soon or late, unless it shall swerve from those principles, of which, I confess, I am not without fears. If its success were remote in prospect the greater would be the necessity and the duty of accelerating it, by speedy and vigorous action. I, therefore respectfully accept the nomination.

The principal political evils which afflict our nation are, in my opinion:—1. Slavery. 2. Inequality of political and civil rights, including the practice of granting corporate and business facilities to portions of the community, and denying them, on the same terms, to other portions. 3. Excessive salaries to a portion of our public servants, which are founded on a like principle with slavery, and which greatly tend to the corruption of administrations and of parties. Our friends have resolved to oppose the further existence of the two first named evils. I hope they may yet include hostility to the last within the sphere of their action. Embracing three such objects, we shall be morally certain of success, and through that success, of great blessings to our country.

All past experience justifies the anticipation, that persuasion, argument, and appeals to interest, will be continually employed, to make us swerve from those ends. It will require good sense, firmness, and integrity, to resist their blandishments. When, if ever, our organization shall be seduced from the principle of equal rights and equal justice, then will its downfall have commenced, and then will it have become the duty of the wise and good, to abandon it. No pride of opinion or of reputation, should then induce them any longer to lend it countenance.

If any one doubts that that portion of our enterprise, which relates to slavery, is of sufficient magnitude to call for action at the polls, in one form or other, from all who love justice above self-aggrandizement, let him compare the wrongs set forth in the Declaration of American Independence, as a sufficient motive to a seven years' war, with those which we propose to redress through a peaceful resort to the ballot box. Were the victims of our injustice to state the grievances which they suffer at our hands the following might enter into the array.

"They have deprived us of the enjoyment of our inalienable right to choose, for ourselves, our places of abode.

"They have wrested from us our right to select the mode of our employment.

"They have denied us freedom of speech and of the press.

"They have forbidden us the exercise of our natural faculties, and of the means of mental and moral culture which the Creator has prepared for us.

"They have rendered us prisoners for life, without even a charge of crime, while they deem a few months or years of imprisonment, a sufficient penalty for confessed and hardened criminals.

"They have prohibited to us the free exercise of religion, and have excluded from our intercourse, those ministers of Christianity who would preach conformity to the primary precepts of their own professed faith, viz. that they should do unto others as they would that others should do unto them.

"They have driven us to unreasonable and excessive toil.

"They have rendered us liable, at the arbitrary caprice of individuals, to be deprived of convenient food, clothing, shelter, and medical aid.

"They have subjected our persons, without distinction of sex or age, to assault, outrage and even death, at the will of each member of the privileged class, by depriving the injured and their friends of the right of giving testimony in the courts of justice, against the aggressors.

"They have forbidden us to become instructed, and qualified for reading those laws which they have imposed upon us, without our consent or participation, and have doomed us to more grievous penalties for violating such laws through ignorance, than they inflict upon the enlightened of their own class, who may infract them, knowingly and wilfully.

"They have systematically, and by legal enactments, assisted the callous hearted and avaricious, to sunder, at their pleasure, the ties of parental affection and of wedded love; thus rendering void, in relation to us, the commands of that revelation which they profess to believe and to obey.

"They have alleged, as a pretext for their injustice, that we are characterized by a natural inferiority, providentially designed to fit us for slaves; while they have manifested their want of confidence in this dogma, by prohibiting the exercise and perfecting of our natural powers, under the avowed apprehension that such exercise and perfection would inevitably relieve us from our thraldom."

Such are the charges which might, with too much truth, be brought against us. Such are the wrongs, correctly described by Thomas Jefferson as more grievous in a single hour, than those which produced the American Revolution, when continued for whole ages.

Let it be borne constantly in mind, that the people of all the States in the Union, are the authors or abettors of these outrages, and that the action of that portion of our friends who reside in the North, is not one of interference with the internal concerns of other States, so much as it is an effort to cease from such interference—an effort to rid themselves of an immoral obligation, unjustly to intermeddle, for the purpose of aiding the aggressor, and oppressing the innocent and the afflicted, to which unholy purpose we have rendered our executives and our judiciaries, our treasuries and our prisons, all subservient.

In conclusion permit me to express a hope, that while we remain steadfast and immoveable, in the support of our principles, and never abate in our abhorrence of the enormous wrongs which we have undertaken to abolish, still, we of the North, shall, at the same time, cultivate a spirit of charity and forbearance toward our Southern brethren, in consideration of the circumstances of education, habit and interest, which may palliate the guilt of the actor, without lessening the enormity of the deed.—Let us remember, that if our brethern of the South have erred and sinned, we have erred and sinned, with them, that we have partaken of all the wrong which we charge against them, that we have certainly as little as they to allege in extenuation of our offence. Let us hope, that the North is prepared to conform, in action, to its professions of principle—when it shall manifest a readiness and an urgency to cease from its share of criminality, then will the South not be found backward in the good work.

I remain, very respectfully your friend.

Thomas Earle.

To Messrs. Myron Holley,
Joshua Leavitt,
E. Wright.
} Committee.

*From the New York Observer.*

### Late and interesting from Liberia.

The Colonization packet ship Saluda, Capt. Parsons, arrived on Thursday evening from Liberia, Africa, after a passage of 38 days. She left at that port the U. S. brig of war Dolphin.

The Saluda arrived out on the 17th of March, with her 120 emigrants, who were cordially welcomed by the colonists. They would probably settle at Bexley, on St. John's river.

It will be seen from the extracts given below, that the colony has been again alarmed by the sound of war, and that a number of lives had been lost. When the Saluda left it was hoped and believed these troubles were at an end.

The accounts from the Maryland Colony at Cape Palmas are very cheering. "Natives and settlers are all busily engaged at their farms." Crops abundant.

The weather at Liberia, in the beginning of February, was the "coldest ever known" there. The mercury was down to 65, and at Cape Palmas 62.

The African Methodist meeting-house in Monrovia was destroyed by fire on the 15th of February. It was "a small wooden building, very old, and of course came down like tinder."

The labors of the Methodist missionaries had been eminently successful, particularly at a place called Robertsville, where a great number of natives, and a few American colonists, gave evidence of conversion.

*Attack on Heddington.*—On the 15th of March an attack was made by about 300 natives, under a chief named Goterah, upon the Methodist missionary station at Heddington [King Tom's town.] After an hour's fighting, the assailants were repulsed, with the loss of their leader and 30 or 40 men, which achievment was effected chiefly by two Methodist missionaries and two native converts. The village contains 52 houses.—*J. of Com.*

Rev. Geo. S. Brown, one of the missionaries, gives the following particulars of the repulse of the savages.

"Brother Bennett Demory and Brother Harris were the only two who stood in front, between the enemy and the house. They both stood their ground and cut them down like mowers cutting grass. Meanwhile brother Jarvis Z. Nichols came into the chamber where I was loading muskets, (for we had 18 muskets in the chamber, which we knew would go at every snap, and 100 ready made cartriges, and a keg of powder beside,) and poured a stream of lead down upon them from the window, as fast as two boys could hand him loaded muskets. In the midst of all this, the enemy broke through the fence, and poured into the yard like bees. Brothers Harris and Demory now retreated to the door, in which both stood side by side, about two rods from them, with two muskets apiece, throwing buckshot into their bowels, hearts, and brains, like a tornado. Soon brother Nichols received a slug in his breast, at the window, which brought him to the floor. The blood poured forth freely. I then sent him into a bed-room in the lee part of the house. He had given the enemy, who were not more than 8 rods from the window where he stood, as thick as they could stand loading and firing, about 20 shots. Beside all this, the air was darkened with poisoned arrows, flying in every direction.

At this time, i. e., the fall of Nichols, I stepped immediately into his tracks, having 11 muskets loaded, and renewed the fire from the window. At this time the sun was up; Goterah had got into the yard with a considerable number of his men, growling like a mammoth lion, and rolling about on the ground, and saying to his men, "Come on, come on." But he soon fell a lifeless corpse, within two and a half rods of the house; supposed to be from a shot by brother Harris, who then stood with Demory. At this time I was directly over their heads, taking deliberate aim at fifties who stood in thick groups, about five or six rods from the window.

However they soon found the current too strong. They laid hold of Goterah, their head man, made him their tail, turned their backs, and dragged him off, while Harris and Demory were peppering their hams with buckshot. While they were gathering up their dead to tote off, I had the best chance of any to fire into the groups. But they soon slung their shattered bodies, and went off as if the wicked one was after them. But we were quite willing to see them go. And if all hell had been let loose at once, they would not have made more noise, hooting and screaming, than they did. There was terror in their war horns.

The engagement continued one hour and twenty-two minutes. After they were gone, we went out on the battle ground; and although they had carried off all their dead, except three big slab-sided fellows, yet I never saw such a scene before. There was blood and brains in every direction. We picked up their greegrees in handfuls. But O, the path in which they went, was one complete gore on both sides; yea, it stood in puddles. We picked up their fingers by the wayside. There could not have been less than 300 warriors, and Goterah, the great champion leopard, at their head.

Governor Buchanan was absent at the time on a visit to Bassa; but Commander Bell, of the U. S. brig Dolphin, went down for his Excellency and brought him to Monrovia. Gov. B., reflecting on what had occurred, and what might yet be feared, resolved to make an attack upon Gaytoombah's town. [Goterah was the general of Gaytoombah sent by him to attack Heddington, and he had committed acts of hostility against the colony in other ways.] For this purpose a force of 285 men was collected, including about 50 friendly natives under Ballahsella, and commenced its march on the 27th of March. The next day they had to pass through a thick forest, on each side of a narrow path, which made them apprehensive of an ambuscade.

And so it proved, for about 1 P. M., they were fired upon by the enemy in ambush. They pushed on however through the fire, reached the town, and took possession of it after a short but severe engagement. Of the enemy it is only known that seven were killed in this attack, and one of the colonists Capt. Charles Snetter, and Lewis Tulliver a native youth, and member of the Methodist church."

[The style of the above letter, conveying the news from Liberia, we consider reprehensible in the extreme. Coming from a professed missionary of the cross, we think it will be grievous to every good man's feelings; and so long as the memory of such scenes of bloodshed remains among the natives, the advancement of the religion of the Prince of Peace will be effectually retarded.]

*Cincinnati Observer.*

### Ohio State Anti-Slavery Society in account with WILLIAM DONALDSON for year commencing May 18th, 1839, and ending May 16th, 1840.

DISBURSEMENTS.

| | |
|---|---|
| Cash p'd. Editor of the Philanthropist, and Corresponding Secretary, - | $559 75 |
| " Publishing Agent, | 450 00 |
| " Agents and Lecturers' Salary* & Expenses, - - | 1212 06 |
| " Printing Philanthropist, Reports, &c. | 2131 00 |
| " For paper, - - - | 1874 80 |
| " Anti-slavery books & pamphlets, | 1379 85 |
| " Rent of office, 1½ years, | 187 50 |
| " Office expenses, for stationary, fuel, postage, assistance, &c. per stat'nt. | 445 54 |
| " Law expenses, - - | 121 36 |
| " Uncurrent & counterfeit money, | 45 68 |
| " Interest, - - | 21 20 |
| " M. R. Robinson, donation voted him at the last Convention, - | 100 00 |
| | 8831 74 |
| Credits, - - | 8742 69 |
| Balance due the Treasurer, | $89 05 |

* Owing to the plan adopted, of making our lecturers dependent on the county societies, within whose limits they labor, all the monies paid agents, &c. do not appear on our Treasurer's book, because they have not been reported by the societies. About $1200, we presume, have not been reported. This would make the actual receipts and expenditures of the Society, ten thousand dollars.

RECEIPTS.

| | |
|---|---|
| Cash on hand on last settlement, - | $19 11 |
| " Received on Pledges and Donations, | 2509 39 |
| " " for uncurrent money sold, | 2 50 |
| " " for Mr. Mahan, - | 25 00 |
| " " on suit, against Cincinnati Mob-ocrats, - - | 1219 36 |
| " " for colored schools, - | 10 00 |
| " " for Philanthropist, - | 2821 97 |
| " " from Depository, - | 1369 60 |
| | 7974 93 |
| " " from Mr. Dearlove, May 18, | 30 00 |
| " " at Massillon Con'n. " 30, | 735 76 |
| | 8742 69 |

## NOTICES.

In this city, on the 16th inst., by Rev. H. Bushnell, Rev. Edward Scofield, to Miss Elizabeth Williams.

### OBITUARY.

[Communicated.]

DIED, at New Richmond, on Sunday, May 24th, Mrs. Mary Porter, consort of Mr. R. Porter of that place. Mrs. P. had long been a member of the Presbyterian church, and died with a firm hope of a blessed immortality. The duties of a Christian, a mother, and a wife, she discharged with faithfulness and affection. She has left a circle of weeping friends to join, as we confidently trust, the circle of redeemed saints, in the world of glory. As she approached the grave, her prayer that she might depart in the full possession of her reason, was answered—and her dependence upon Christ, as the way, the truth, and the life, constantly increased in strength till the hour of her departure.

"Sweet is the scene when Christians die."

## A NEW SCHOOL.

A School is now opened in Hamilton, for the instruction of people of color, and is ready for the reception of pupils from any part of the state. The School is under the superintendence of the Trustees of the School Fund Institution of the colored people of Butler County.

Tuition—Per quarter, $2,00.

N. B. Boarding can be obtained at two dollars per week for grown persons; children, half price.

Henry Simpson,
Robert Anderson,
Andrew Sampson,
Wm. D. Brown,
Elijah East,

*Trustees of School Fund Inst. of C. P. of B. C.*
Hamilton, June 17, 1840.

### IMPORTANT TO SUBSCRIBERS.

*Every subscriber to the Philanthropist, who shall not have paid up all arrearages by the first day of next July, will at that time be stricken from our list.* Bills will be immediately forwarded to all who are indebted to us, that they may make immediate arrangement for payment.

Also—*from this date, henceforth, no subscription will be received,* UNLESS, IT BE ACCOMPANIED BY THE CASH.

Money can be forwarded at any time, free of charge by handing it to a postmaster, and requesting him to send it to us. The following extract from a letter of the Post-Master General, contains the regulation upon this subject.

"A Postmaster may enclose money in a letter to the publishers of a paper, to pay the subscription of a third person, and frank the letter if written by himself.

There are few postmasters who will not cheerfully do such a favor for subscribers.

No subscription will be contiued *unless payment be made in advance.*

This, we hope our friends will bear in mind.

*April 28th, 1840.*

## POETRY.

### LAMENT OF THE IRISH EMIGRANT.

I'm sittin' on the stile Mary,
Where we sat side by side,
One bright May mornin' long ago,
When you were first my bride:
The corn was springin' fresh and green,
And the lark sang loud on high,
And the rose was on thy lip, Mary,
And the love-light in thine eye.

The place is little changed, Mary,
The day is bright as then;
The lark's loud song is in my ear,
And the corn is green again;
But I miss the soft clasp of your hand,
And your breath warm on my cheek,
And I still keep list'nin' for the words
You never more may speak,

'Tis but a step down yonder lane,
And the little church stands near—
The church where we were wed, Mary,
I see the spire from here;
But the grave-yard lies between, Mary,
And my step might break your rest;
For I've laid you, darling, down to sleep,
With your baby on your breast.

I'm very lonely now, Mary,
For the poor make no new friends,
But, oh! they love the better still
The few our Father sends!
And you were all I had, Mary—
My blessin' and my pride:
There's nothing left to care for now,
Since my poor Mary died!

Yours was the good, brave heart, Mary,
That still kept hoping on,
When the trust in God had left my soul,
And my arm's young strength had gone;
There was comfort ever on your lip,
And the kind look on your brow;
I bless you, Mary, for that same,
Though you can't hear me now.

I thank you for the patient smile,
When your heart was fit to break,
When the hunger pain was gnawin' there,
And you hid it for my sake;
I bless you for the pleasant word,
When your heart was sad and sore;
Oh! I am thankful you are gone, Mary,
Where grief can't reach you more.

I'm biddin' you a long farewell,
My Mary—kind and true!
But I'll not forget you darlin,'
In the land I'm goin' to;
They say there's bread and work for all,
And the sun shines always there;
But I'll not forget old Ireland!
Were it fifty times as fair!

And often in those green old woods
I'll sit, and shut my eyes,
And my heart will travel back again,
To the place where Mary lies:
And I'll think I see the little stile
Where we sat side by side,
And the springin' corn, and the bright May morn,
When first you were my bride!

*From the Knickerbocker.*

### THE DEATH OF AN INFANT.

How peacefully they rest,
Cross folded there
Upon his little breast,
Those tiny hands that ne'er were still before,
But ever sported with its mother's hair,
Or the plain cross that on her breast she wore!
Her heart no more will beat
To feel the touch of that soft palm;
That ever seemed a new surprise,
Sending glad thoughts up to her eyes,
To bless him with their holy calm;
Sweet thoughts, that left her eyes as sweet.
How quiet are the hands
That wove these pleasant bands!
But that they do not rise and sink
With his calm breathing, I should think
That he were dropped asleep;
Alas! too deep, too deep
Is this his slumber!
Time scarce can number
The years ere he will wake again;
Oh, may we see his eyelids open then!

* * * * *

He did but float a little way
Adown the stream of time,
With dreamy eyes watching the ripples play,
And listening to their fairy chime:
His slender sail
Ne'er felt the gale,
He did but float a little way,
And putting to the shore,
While yet 'twas early day,
Went calmly on his way,
To dwell with us no more;
No jarring did he feel,
No grating on his vessel's keel;
A strip of silver sand
Mingled the waters with the land,
Where he was seen no more;
Oh, stern word, never more!

Full short his journey was; the dust
Of earth unto his sandals clave;
The weary weight that old men must,
He bore not to the grave;
He seemed a cherub who had lost its way,
And wandering hither, so his stay
With us was short, and 'twas most meet
That he should be no delver in earth's clod'
Nor need to pause and cleanse his feet,
To stand before his God.

### LITTLE CHILDREN.

BY MARY HOWITT

Sporting through the forest wide,
Playing by the water side,
Wandering o'er the heathed fells,
Down within the woodland dells,
All among the mountains wild,
Dwelleth many a little child;
In the baron's hall of pride,
By the poor man's dull fireside,
'Mid the mighty, 'mid the mean,
Little children may be seen!
Like the flowers that spring up fair,
Bright and countless every where!

In the fair isles of the main,
In the desert's lone domain,
In the savage mountain glen,
Among the tribes of swarthy men,
Wheresoe'er a foot hath gone,
Wheresoe'er the sun hath shone,
On a league of peopled ground,
Little children may be found!

Blessings on them! They, in me,
Move a kindly sympathy!
With their wishes, hopes and fears,
With their laughter and their tears,
With their wonders so intense,
And their small experience!

Little children, not alone
On the wide earth are ye known,
'Mid its labors and its cares,
'Mid its sufferings and its snares.
Free from sorrow, free from strife,
In the world of love and life,
Where no sinful thing had trod
In the presence of our God!
Spotless, blameless, glorified,
Little children, ye abide!

## MISCELLANEOUS.

### PUBLIC AMUSEMENT.

Most of our large Eastern papers have several columns filled weekly with theatrical news and theatrical criticisms. It is now made a matter of great importance to know the "whereabouts" of each star of the first and second magnitude, which illuminates the stages of our great cities. All this mass of knowledge, considered so important in the fashionable circles of the East, is but a dead letter to us, insolated citizens of the far West.

Bless us! what would our Pilgrim Fathers have said if with their eyes of faith they could have *foreseen* these things. What would they have understood about the "glorious pirouettes, and voluptuous picturesque attitudes," of the Elsslers and Celestes? "Mad, mad!" they would have exclaimed; "the people are all *daft*, clean gone daft." They would have "wept day and night" for such apprehended degeneracy. And really it is superlatively ridiculous to read some of the "cant criticism," all about the steps, looks, and attitudes of the principal toe twirlers. To make their profession, or their skill in it, a matter of sufficient moment to occupy whole columns in a family newspaper, exhibits a striking change in the national taste, and rapid declension towards that national frivolty, which ever will be found at the antipodes of true, simple republicanism. That a public dancer should be able to earn more in one or two hours than an industrious laborer can in one or or two years! Why, this is taking us back to the worst days of Roman luxury. We have many other symptoms equally alarming to all true democratic republicans, which prognosticate a fearful decline and fall of their cherished and established principles and institutions.

It is most discouraging and disgusting to the intelligent and hard working mechanic, artizan, and laborer, to see the light and trifling amusers of an idle hour enabled to enjoy all the comforts of ease and effluence, while the honest and industrious are condemned to everlasting toil and multiplied privations, with scarce the means to purchase a family newspaper, or the leisure to peruse it.—That we are going rapidly beyond all former precedent in the road to national luxury and dissipation, is evident from the choice of our amusements, from the instability of our Government and the gross venality of a large proportion of its official organs. There is not more difference in point of comfort between the Autocrat of all the Russias and his vassal serfs, than there is between the modes of life of many of our Eastern nabobs and the long-hutted pioneers of the West, sweltering in some of the pine barrens, or ague stricken, and groaning with a "green and yellow melancholy," their lives out in a swampy wilderness, surrounded by our great western waters.

Proper amusements are as necessary as instruction, but when they are dearly bought, as they ever will be when they are too highly appreciated, and of a frivolous and improper character, they enervate, they degenerate they betray us into habits and luxuries which leads to the heights and depths of despotism.—*Disseminator.*

### A Prediction--may it be fully verified.

An editorial article in the last Boston Pilot [Catholic] in relation to Father Matthew's signally successful efforts in the temperance reformation in Ireland, thus alludes also to slavery, and the recent apostolical letter of the Pope, in which the catholic clergymen are required to array their influence against the traffic in human flesh.

"The Pope has now laid the axe at the root of the tree of slavery, and if the Catholics do their duty, as opportunity presents itself, slavery will become extinct in a few years."

If the editor of the Pilot will only see to it, so far as he is concerned and as his influence reaches, that "Catholics do their duty," we shall not stop to contend with him about the merits of "our northern Abolition Societies," of which he seems to entertain no very favorable opinion. Neither shall we waste words in settling the point, to whom the credit will be due, if his prediction should be fulfilled, whether to the Pope, the Catholic church, or to the Anti-Slavery organization. Only let the work be done; and the world and posterity may award the meed of praise wherever they think it belongs, for aught we shall say to the contrary.—*Pa. Freeman.*

Instruction for the Fugitives.—Rev. Mr. Kelley and his wife, together with a lay brother, are now in this city on their way to Canada. They have devoted themselves to the intellectual and religious instruction of the fugitive slaves located in that province. Last Sabbath they made a public statement of the condition of these people. They represented them as peaceable and industrious; but many who have recently arrived are destitute of clothing. They number about 10,000 souls.—And when it is remembered that they have exchanged a warm climate for a cold one, their situation commends strongly to the sympathies of the philanthropic. We trust the friends who have devoted themselves to this labor of mercy will be sustained. We suggest to abolitionists, on the Reserve throughout the State, that they forward to some convenient place on the Lake shore such articles of clothing as they are disposed to contribute. They will be forwarded to Canada free of duty, and be distributed by the persons mentioned.—*Agitator.*

Good out of evil.—Abolitionists, it must be confessed, make rather a grotesque figure, split up in to so many divisions, and belaboring each other so heartily, in their contentions about the best mode of carrying on their enterprises. But the almost total absence of any thing like exultation on the part of their intelligent opponents, show plainly enough that our dissensions are not looked upon as indicative of defeat, through the want of that union which is said to be strength. Such earnest debates shows plainly enough that abolitionists are eagerly intent on their object, and think for themselves. There is nothing like the quietness of a grave-yard in our ranks. We give abundant evidence that we are living and moving men, wide awake to our responsibilities and interests. More union and less acrimony is doubtless a duty, but Divine Providence may nevertheless overrule our disputes, so as to carry our principles into every ramification of society, and among all sects and parties. Our abolitionism, hitherto, has been a choice treasure, sealed up carefully as in a precious vessel, which we have been zealously guarding from the touch of the profane. But Providence may, perhaps, dash the vessel in pieces, and spill the contents, broad-cast over the nation to work as a leaven, (diluted perhaps at first, but at length concentrating) till the whole lump is leavened.—*Friend of Man.*

A speed of fifty six miles an hour has been attained by loco-motive on the Great Western Railway, England, in consequence of the wheels having been altered from seven to ten feet diameter.

### LUCK.

Many, whom we call sensible people, talk about "luck," as if it were a god that ruled the affairs of men and women, scattering misfortunes upon some and thrusting blessings upon others in a most careless manner. If a boy treads on a scythe which has been left with the edge up, it was bad luck which cut his foot. If he has carefully studied his lesson, and says it perfectly, it was good luck which placed him at the head of his class, while bad luck left the "unlucky" idle boy at the foot. Read this, and see if you can find out the secret of good luck.

*Youth's Cabinet.*

### Lucky Tom.

A SECRET WORTH KNOWING.

Tom Spooner was the luckiest dog in the world, at least so said his old cronies. "He began like a good-for-nothing mechanic," they say, "without a cent in the world, without a whole shirt to his back, or half shoe to his feet, and nothing but his hands to work with. And yet Tom Spooner is one of the most wealthy, and influential men among us." "What a lucky dog that Tom Spooner has been!" He went among those who commenced life with him, but who are now frequenters of grog shops, idle, and dissolute, by the name of lucky Tom. It puzzled his old friends not a little to account for his good luck. He had no rich relations, and though not extravagant, he was liberal. He was no skin-flint. He paid no attention to the words of fortune tellers and gold finders; he merely staid at home. And yet his course has been, year after year, and week after week, with a wonderful share of good fortune—good luck. He must be in possession of some secret of which others are ignorant. What on earth can it be? If Tom had a lot of pork to dispose of, people were always willing to pay him a couple of cents more on the pound than any other person. And he was always lucky enough to pay his debts. He was never unlucky enough to feel the grip of the sheriff, or hear the creak of the jail door.

Tom married. "Why! this poor mechanic has taken the sweetest and most beautiful girl in the place. Who would have thought it? What a confounded lucky dog that Tom Spooner is? He has got the girl by magic!"

And then Tom's garden was a picture of neatness; his fences were never known to blow over, as did his neighbor's. His land was rich, while that of his neighbor's would produce hardly any thing but weeds. What does Tom put on his land?

How he rises one step above another! If there was an important station to be filled, why, Tom Spooner was the man. He could get a note discounted at any bank without security. If any dispute was to be settled, why—lucky Tom—was always sure to be called in as an umpire!

"And now I think of it," says one, "I never knew Tom to speak an ill word against his neighbors, which shews plainly enough that there are many in his secret, and therefore, that he dare not utter a word to their prejudice."

He never drinks; because, if intoxicated, some one will snatch his secret from him. He has taught his wife the way too. They both have the secret. He says nothing hard of his acquaintances. He goes to church regularly. He pores over books when he can find them. He must be learning something more of his art of getting rich. He is laying up treasures. And then he always has his lamp in his work-room late, and he is always the first one up in the house, which furthermore shows that Tom's mind is always bent upon his secret. He can't find time even to take a glass with old cronies at the grog shop. He must have a secret worth knowing. It occupies his thoughts so much that he minds nobody's business. And yet it does not weigh heavy on his mind; he is always good natured, contented and happy; he has no quarrelling in his family. All is pleasant and agreeable. Nothing is out of place. "Strange! strange!" said these wiseacres, "that Tom Spooner, the poor mechanic, who began with nothing, of whom all prophesied that he would come out at the little end of the horn, and who believed nothing of it, but stuck to his work, should he be so fortunate, so lucky in life! Up early, late to bed, ever at work with hands or head! He must surely have a secret worth knowing!" Ah, lucky dog—lucky Tom! What can his secret be? Who will set himself to work to discover the foundation of this important secret?

Affecting Anecdote.—An affecting spectacle of insanity, followed by a melancholy result, was witnessed a few days ago at the lunatic hospital at Summer. A lady and a gentleman went to visit the establishment, accompanied by their child, a little girl of five or six years old. As they passed one of the cells, the wretched inmate, an interesting young woman of twenty-five, who had irrecoverably lost her reason, through the desertion of a seducer, and the death of her illegitimate offspring, suddenly made a spring at the little girl, who had approached within her reach. In the height of her delirium, the poor creature fancied the stranger's child her own lost darling, and devouring it with kisses, bore it to the further end of her cell. Entreaties and menaces having proved equally ineffectual to induce her to restore the child to its terrified mother, the director of the establishment was sent for, and at his suggestion the maniac was allowed to retain peaceable possession of her prize, under the impression that, exhausted with her own frantic violence, she would fall asleep, when the child might be liberated from her grasp without the difficulty of the employment of harsh measures. The calculation was not erroneous; in a few minutes the poor sufferer's eyes closed in slumber, and one of the keepers, watching the opportunity, snatched the child from her arms, and restored it to its mother. The shriek of delight uttered by the latter, on recovering her treasure, wakened the poor maniac, who perceiving the child gone, actually howled with despair, and in a paroxism of ungovernable frenzy fell to the groud—to rise no more. Death had released her from her sufferings.

[*Galignani.*

'The three most beautiful words in the English language, are Mother, Home, and Heaven.'

The above we cut from an exchange paper. A young married man at our elbow says, that all the beauty and happiness connected with the above three words, are associated with the single word *Wife.* Get married.

*Boston Jour.*

Connecticut is one of the few States of this Union which is not in debt. If she owes any thing at all, it is only a few thousand dollars, contracted in anticipation of taxes and which can be extinguished at any moment.

The Arabian Ship.—The Arabian ship which lately arrived at New York is a subject of much curiosity among the Gothamites. Her crew consists of about sixty men, and such spare, gaunt Cassius looking individuals, says the Signal, never before trod a quarter deck. The signal further informs us that—

"Their mode of life is frugal and abstemious; they have but one meal a day, and that consists exclusively of curried rice, which they devour after a somewhat primitive fashion. It is poured into an immense bowl, forming a pile as big as a moderately sized bucket, and the company eat it with their fingers rolling it first into balls, which they jerk with enviable dexterity down their throats. No meat is allowed. They are the most rigid of Grahamites.

Wine and ardent spirits they especially eschew, as forbidden by the Koran: and truly they look like members of the tee-total society. The other day one of these followers of Mahomet was inveigled by some sailors into a bar-room, where, after much persuasion, he was induced to drink a glass of wine. The effect was instantaneous. He returned to the deck of the 'Sultanee' dancing about and capering like a madman. His companions soon suspected the cause of his unwonted conduct, and a grave old mussulman, with a beard long and grisly as King Lear's seizing the delinquent by his turban, exclaimed in Arabic—which was afterwards translated for us by the captain, (a most intelligent fellow)—'Wretch! if you go on at this rate, you will soon be as low and degraded as a Christian.'"

### FOR PITTSBURGH.

The steamboat *FULTON*, Wm. Forsyth, master, will leave for the above port on Monday, 8th inst., and continue as a regular packet, leaving every other Monday through the season. By this arrangement, persons wishing to avoid travelling on the Sabbath to any point between this and Pittsburgh, can be accommodated.—Her State Rooms are large and commodious, and well calculated for families.

For freight or passage, apply to
May 9, 75tf. ROGERS & CARREL.

### *MAYSVILLE & CINCINNATI PACKET.*

*The new and staunch Steamer*

### FAIR PLAY.

John Moore, Master, having undergone some alterations, has taken her station as a regular packet between Maysville and Cincinnati, landing at all intermediate ports. The Fair Play is an entirely new (double engine) boat, has an upper cabin and is well conditioned in every respect. Her equal for speed and safety is not to be found on the river.

The Fair Play leaves Maysville for Cincinnati every Monday, Wednesday and Friday, at 9 o'clock. Returning, leaves Cincinnati every Tuesday, Thursday and Saturday, at 10 o'clock for Maysville.

For freight or passage (having superior accommodations) apply to the Captain on board.

### THEOLOGICAL BOOKS.

For sale by WEED & WILSON, at the Sunday School Depository No. 30, West 4th st.

Comprehensive Commentary, 5 Vols.
Barnes' Notes on the Acts.
" " on Romans.
Calvin " do.
Bushes' Notes on Genesis.
Suddard's British Pulpit.
Massilon's Sermons.
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Luthers, " do.
Finney's, " do.
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Mosheims, do. 1 vol. qrto.
Biblical Analysis or Topical Arrangement of Scriptures.
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Robinson's Bible Dictionary.
Union, do. do.

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### TEMPERANCE HOUSE.

GEORGE EUSTIS.
*Corner of Walnut and sixth sts.,*
*CINCINNATI, OHIO.*

W. PECK, & Co.
*Wholesale and Retail Dealers in*
**Medicines, Drugs, Dye-stuffs, Oil,**
*PAINTS AND WINDOW GLASS,*
*No. 19, Main st., Cincinnati.*

### To Anti-Slavery Societies.

SPECIAL NOTICE.

All Anti-Slavery Societies in the United States, which have been organized since the first of January 1839, are earnestly requested to give immediate notice to the undersigned, on the following particulars:

1. The name of the Society.
2. The time of its formation.
3. The names of its President and Secretary, with their Post office address.

This information is requested, that it may be incorporated into the next Annual Report of the American Anti-Slavery Society.

☞ Will the Secretary of each Society see that this request is complied with, without delay? Address either of the undersigners, by mail at N. York city.

Henry B. Stanton, } *Cor. Sec.*
James G. Birney, }

NOTICE.

The next annual meeting of the Illinois A. S. Society, is to be held at Princeton on the 4th of July.

### BOARDING.

Mrs. Lovejoy, (formerly of Alton, Illinois,) has taken a pleasant and commodious house on Baker Street, immediately in rear of the Post Office; where she is prepared to furnish good and comfortable accommodations, with or without lodging rooms, upon very reasonable terms.

Her friends will confer a favor upon her by recommending her house to their acquaintances.

*Cincinnati May 13th, 1840.*

HORACE C. GROSVENOR,

### ENGRAVER,

**106** *Main street, between 3d & 4th.*
(Up Stairs.)
CINCINNATI OHIO.

### BEDSTEADS.

New and Important patented right & left wood screw and swelled rail beadsteads manufactured on the corner of Eighth *and* Broadway by H. Boyd, warranted to be the best and most convenient bedstead ever in use. Orders for the above article, may be addressed to

HENRY BOYD.
*Cincinnati, Aug. 6, 1839.* 26—tf.

EDWARD NEVERS,
COPPER-PLATE PRINTER,
No. 106 Main, a few doors above Third Street,
*Cincinnati.*

M. T. & R. GLASGOW,
SASH & BLIND MANUFACTURERS,
*Eighth st. between Main & Walnut south side.*
October 29th, 1839. 34—tf

### TO THE PUBLIC.

The subscriber feels gratified in being able to publish the following certificate. He would just state that he keeps constantly on hand an assortment of BOOTS and SHOES, of as good quality in all respects, as the workmanship recommended in the certificate below.

JAMES ESHELBY, 186 Main st.

CERTIFICATE.

This is to certify that the sewed Boots, manufactured by James Eshelby, were considered the best work of the kind exhibited at the second annual Fair of the Ohio Mechanics' Institute, held in June, 1839.

John A. Wiseman, }
G. W. Phillips, } Judges.
Jesse O'Neil, }
John P. Foote, President,
aug 10 L. T. Wells, Secretary.

### SLAVERY AS IT IS.

A new supply of this invaluable work just received at the Ohio Anti-Slavery Depository—Send in your orders and keep it circulating.

Also. 1,000 copies "LIBERTY" at 12 1-2 per copy.
*October 29th, 1839.*

Mr. Editor:--Please cut from your exchange paper, the Quincy (Ill.) Whig, a gratuitous testimonial of the *genuine* Tomato *medicine* by Doctors Eells & Nichols, which appear in that paper under date March 30. and oblige the Proprietors.

### MILES' COMPOUND EXTRACT OF TOMATO.

Having used to some extent for the year past, *Miles' Compound Tomato Pills,* and having learned the ingredients of which the pills are composed, we are satisfied they will prove a beneficial remedy, when judiciously administered, and feel safe in recommending them to the public as a safe, convenient, and useful medicine, and a valuable substitute for Calomel.

RICHARD EELLS, M. D.
ADAM NICHOLS, M. D.
Quincy, Illinois, March 27, 1839. 13—

### DAVIS & DODD'S HATS.

For elegance and durability, inferior to none. Try them and be satisfied.
*Corner Main and Fifth Streets.*

### CONFECTIONARY & FRUIT STORE.

M. C. Wilson, has just opened a *Confectionary* and *Fruit Store* on Fifth street a few doors East of Broadway, Ladies and Gentlemen can be accommodated with Ice Cream, Soda-water, Mead, Lemonade, Candies Pound-cake, Nuts, &c., and a variety of other articles, as are usually kept in such an establishment.

Also, a *Summer House* and *Flower Garden*, are connected with it.

The Subscriber has spared no pains or expense in fitting up the above establishment, and intends to keep it strictly on Temperance principles, and use all possible means to give satisfaction to all those who may favor him with a call. 8—3w

### DR. ATLEE,

Respectfully informs his friends, that he continues to attend to professional calls, at his residence, on Seventh Street, a few doors West of Race Street.

*Cincinnati*, March 3d, 1840.—tf.

### MORUS MULTICAULIS FOR SALE.

I will contract to sell, and deliver in October or November from 20,000 to 30,000 Morus Multicaulis trees of my own growth which measure from 6 or 7 feet in height. They are remarkably healthy and vigorous plants, and warranted genuine. Orders for the Southern, Mexican and Texian Markets shall be immediately attended to.

THOMAS EMERY.
No. 11 East Fourth st. Cincinnati.

### MONEY IN ENGLAND.

Persons wishing to procure money from any part of Egland, Wales, Ireland, and Scotland, by instructing their friends to remit it through their Bankers to the *account of Thomas Emery with Messrs. Baring Brothers & Co., London*, can receive the cash in Cincinnati, or elsewhere, if desired, as soon as advised. When the money is paid to the English Bankers, the names of the parties for whose use it is designed must be particularly stated.

THOMAS EMERY, *Estate and Money Agent*, 11 *East Fourth St.*

### TREES.

The subscribers have on hand and will continue to receive supplies of the Morus Multicaulis which they will sell to suit purchasers.

HEA TON AND WEAVER.
Salem, Columbiana Co. O. Sept. 10 1830.

### PIANO FORTES,

Of very superior style, from the House of Stod & Co., N. York, also a large and fashionable assortment of Vocal and Instrumental Music, just received by Miss Blackwell, and for sale at her residence on Third st., between Lawrence and Pike.

January 21,

C. DONALDSON & CO.
IMPORTERS & DEALERS IN HARDWARE
CUTLERY, in all its Varieties.
*No. 18 Main street, Cincinnati.*

N. B—A large assortment of the above goods constantly on hand, which they offer for sale, Wholesale and Retail on the most favorable terms. 48—

### IMPORTANT TO COUNTRY MERCHANTS.

TRUMAN & SMITH, Booksellers, Main street, between 4th and 5th sts., (up stairs) Cincinnati, publish and have constantly for sale, the

**Eclectic School Books.**

Also, a general assortment of the various School Books in common use.

**Superior Blank Books.**
**Writing and Wrapping Papers.**
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Also, a good assortment of the staple books and stationary, usually wanted by country merchants, which will be sold *cheaper* than the same are at any other house in the city. TERMS CASH.

### Anti-slavery Almanacs for 1840.

Just arrived and for sale at the Ohio Anti-Slavery Depository. Let every Abolitionist take measures to give it a wide and thorough circulation. It contains 48 pages with 14 "pictorials," all for 6 1-4 cents being [illegible] matter, at half the price of many kinds offered to the public.

### NEW MAP OF OHIO.

This new and splendid Map is now in the course of delivery, and subscribers will be furnished as fast as the agent can supply them.

Extract from the Report of the Committee of the Trustees and Visitors of common schools of Cincinnati.

"That they have carefully examined said Map, and the highly respectable testimonials in its favor and do not hesitate in saying that we believe it to be one of the best executed and most correct Maps of our state that we have ever seen." * * * *

"*Resolved*, That the President be authorised to purchase thirty copies of Doolittle & Munson's Map of Ohio for the use of the common schools of Cincinnati." Which report was accepted and resolution unanimously adopted. March 12, 1839.

Columbus, June, 8, 1839.

In compliance with the provisions of an act of the General Assembly passed Jan. 27, 1838. We have examined and do approve of Doolittle & Munsons Map of Ohio.

JOSEPH VANCE, *Gov. of Ohio.*
Carter B. Harlan, *Sec. of State;*

The above Map is for sale at the publishers rooms (up stairs) corner of Main and 5th st. Cincinnati. Also sectional Maps of Iowa, and Wisconsin Territories, pocket maps of Indiana, Illinois, and Kentucky, Mitchels large Maps of the United States, and World, large Maps of Indiana.

### TO EMIGRANTS AND PURCHASERS OF REAL ESTATE.

A beautiful Country Seat with 50 acres of land in a high state of cultivation, six miles from town, and a short distance from the Harrison Turnpike, in a respectable and improving neighborhood, proverbial for its salubrity. The house contains 12 rooms, 2 of which are 20 by 40 feet, it is surrounded by a gallery 180 feet long and well fitted up with every convenience for a genteel family. The residence is in the centre of a Paddock and Shrubbery, which communicate with a good Garden. The out buildings consist of a wood house, a corn crib, a tenant's house, 2 large barns, stables and sheds, all built in the most substantial manner, and in complete repair. There are also a never failing well of excellent water, a good cistern, and orchard, and 4 or 5 perenial springs on the farm.

A Delightful Country Seat situated in a healthy and genteel neighborhood, 6 miles from town and close to a M'Adamized road, with 15 acres of level land; a new Frame house built in Cottage style, having 8 rooms, a cellar and a portico on three sides. There are also a barn, a carriage house, a stable, a well with a chain pump, a garden and a paddock well planted with fruit and ornamental trees. The land is good and well watered with springs.

A pleasant Country Seat with 44 acres of land, situated 6 miles from town, close to the Harrison Turnpike, having 26 acres in cultivation, a new Frame Cottage with 5 rooms, 2 porticoes and a cellar; also a brick cistern with a chain pump, a well, and a young orchard of sixty choice grafted fruit trees. The land is good quality, level and well watered with springs. The neighborhood is salubrious and respectable.

A fertile Farm of 75 acres, situated 12 miles from town, having 50 acres in cultivation, an orchard of 170 apple, peach and cherry trees, a Frame barn, a Stone spring house, a wagon house, a corn crib, and a large Frame house with 8 rooms, a hall, a porch and a cellar. The land consists of rich bottom, and a good upland well located for tillage.

A desirable Farm of 178 acres, situated in Indiana, 3 miles from the Ohio, with 75 acres in culture, an excellent Brick house with 7 rooms and a cellar; also a commodious Frame barn, a stable, a carriage house, a Stone milk house, an orchard, and a superior garden which has strawberry, asparagus, rhubarb, and raspberry beds; likewise, fig, peach nectarine and quince trees. The land is very good, and well situated for cultivation.

A desirable Farm of 337 acres, situated 12 miles from town, upon a M'Adamised road, with 160 acres in cultivation, a Brick house having 3 rooms and a cellar; also a Frame house with 8 rooms and a cellar; likewise 3 Frame barns, two good orchards, an excellent garden having strawberry beds, and ornamental trees; also currant and gooseberry bushes. The land is rich, is well watered with springs, and consists of fertile bottom and good upland.

A Farm of 112 acres, located 7 miles from town, upon a good road, having 40 acres in culture, a Frame house with 5 rooms, a cellar and 2 porches; also a Frame barn, a well, a garden with raspberry, currant, peach and cherry trees.—The land is rich and undulating.

A desirable Farm of 1200 acres, situated 35 miles from town, with 250 acres in cultivation, 2 orchards of 8 acres each, of apple and peach trees; also a grist and saw mill, a hay press, a Stone spring house, 10 Log houses, many springs and a creek. The land is very good, level and well watered with springs and a creek. This estate is well worthy the attention of emigrants since it will be sold a great bargain.

A good Farm of 510 acres, located 34 miles from town, upon a State road, having 200 acres in tillage, an orchard of 1000 apple and peach trees, an excellent Frame barn, a hay press, a Frame saw mill, many springs, several Log houses, 2 wells, a creek, and a valuable hop garden with more than 5000 hills. The Farm is well fenced, and well situated for cultivation.

A cheap Farm of 156 acres, 25 miles from town, and 5 from Harrison, having 30 acres in culture, an orchard of 100 apple and peach trees, a nursery of 1000 fruit trees of various kinds, a small house and materials for a barn. The land is well situated for tillage, rich quality and well watered with springs and a creek.

A very handsome Country Seat, situated 5 miles from town, upon a M'Adamised road with 20 acres of land, of 10 which are in culture. The improvements consists of an excellent Brick house having 10 rooms, a hall, a porch, and a very large cellar; also a Brick barn, a carriage house, a spring house and a well. The grounds are well stocked with choice peach, pear, apple, plum and other fruit trees; also a vineyard of Catawba and Cape vines, which produce abundant crops of grapes, that yield choice wines. The land is rich and consists of hill and valley. The situation is healthy and the neighborhood respectable. The scenery is very picturesque, having a fine view of the Ohio river and the Kentucky hills.

Very many other Farms and Country Seats for sale: also several tracts without buildings, near and far from the city.

Eligible Houses in various parts of the city for sale.

Capitalists can obtain 10 per cent. interest upon mortgage or the best personal security at long periods; or 6 per cent. at 10 days sight.

Persons desirous of receiving money from England Wales, Ireland, Scotland and other parts of Europe, can have cash paid them in Cincinnati, as soon as the payment is advised by the European Bankers.

English Bills of Exchange, Gold and Bank of England Notes bought and sold.

Farmers and citizens wishing to dispose of their Estates will incur no expense unless sales be effected.

The experience of more than seven years in the sale of Real Estate, enables me to furnish correct and valuable information to Emigrants, which I shall be happy to give to all gratis; if by letter, postage paid.

Apply to THOMAS EMERY
*Estate and Money Agn* No. 11, *East 4th St.*,
*Cicinnati, Ohio*,—Marchet, 52,—tf.